

# THE MISSIONARY HERALD.

VOL. LXXX. — DECEMBER, 1884. — No. XII.

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**FINANCIAL.** — The requests from the missions for the coming year are urgent for the Prudential Committee to appropriate \$75,000 more than the Committee have supposed they will be warranted in appropriating, unless there be a decided advance in the donations from churches and individuals. The receipts for the first two months of the financial year, September and October, amount to \$51,699.61 — a sum \$20,000 less than the receipts of the corresponding months last year. In order to meet the appropriations desired — \$600,000 — we need for the remaining ten months of the financial year an average of about \$55,000 a month.

**IMMEDIATE AID NEEDED FOR ZEITON.** — Turkey has suffered recently from an extraordinary succession of conflagrations occurring in several large cities. And now comes word that on Saturday, September 20, a great fire at Zeiton destroyed one third of the town, including the markets, five hundred dwelling-houses, an Armenian church and High School, and the Second Protestant Chapel, with the schoolroom. In these burned houses were stored the supplies of wheat, barley, flour, and oil, laid up for the winter. Three thousand people are left homeless and hungry, and it will be impossible to rebuild their houses before winter sets in. Mr. Christie reports that the disaster is much more serious than that which befell Marash, and he and his associates appeal earnestly for pecuniary aid to save the poor people from starvation. Contributions for this purpose may be sent through the Treasurer of the Board, Langdon S. Ward, Esq. What is done must be done quickly. The cup of suffering for the people of Turkey seems to be more than full.

The Woman's Board of the Interior held an enthusiastic meeting in Minneapolis, October 30 and 31. There was a large assembly of the Christian women of the Northwest, who seemed thoroughly engaged in efforts to evangelize the world. One hundred and fifty-eight new societies have been organized within the past year, making the number of existing auxiliaries connected with the W. B. M. I. 1,248. The receipts of the year show an increase over the preceding year of \$2,655.78, and though the \$60,000 aimed for have not been secured, the proposal to reach that sum is still kept in view. Nearly every branch has increased its contributions during the past year.

WE need offer no apology for the great amount of space taken in this number by the letters and the article concerning our West African Mission. We know that our friends are intensely interested in all that relates to this mission and its expulsion from Bailunda. Since these letters were in type, later communications have been received from Benguela showing that our brethren there are full of hope. An invitation had been received from the ruler of Chivula, where Señor Coimbra lives, the gentleman whose intervention in behalf of our missionaries as they were coming to the coast was so timely and generous, asking our brethren to settle in that region. The invitation had been accepted, and a postscript, dated September 11, says that the carriers were secured, and that Mr. and Mrs. Sanders started on the previous day for Chivula. This, we trust, will be the first step toward their return to Bailunda.

AN item of great interest from West Africa comes to us by way of London. Mr. S. S. Bagster forwards a letter received from Mr. William Arnot, father of Mr. F. S. Arnot, the young man whose missionary journey from South Africa to the Barotse, north of the Upper Zambezi, has been several times referred to in the pages of the *Herald*. Young Mr. Arnot was the nearest missionary laborer on the east to our brethren in Central Africa, and the hope had often been expressed that they might meet in the interior. Just as our missionaries left Bailunda, they learned that Mr. Arnot had come to Bihé and was in need of help. This was all they knew about his coming. The letter now received here from Mr. Arnot, Senior, reports that his son, finding that Messrs Fay and Sanders had left Bihé, went on to Bailunda, and arrived there in time to see the destruction of the property of our missionaries. The people were amazed at his coming, and fancied that he had dropped from the skies. So, taking advantage of their confusion and fears, he called a meeting of the head men and constituted them a court of inquiry as to the justice of the expulsion of our missionaries. As no evidence was produced against them, the result was (according to Mr. Arnot) that a letter of recall was made out by these head men of Bailunda. After this, young Mr. Arnot returned to Bihé. Of this singular story we know nothing beyond what is here given. Letters from Benguela, dated September 10, make no allusion to the matter. Yet it would not be at all surprising if an invitation to return should speedily be received from King Kwikwi. Mr. Sanders reports that the trader who was the cause of the trouble, after a few days followed them to Benguela, where he remained at last accounts. We trust that the Portuguese authorities will bring him to justice.

WORK is progressing upon the large colored lithograph of the *Morning Star*, which is to be used as a certificate for Sabbath-schools, but the process is necessarily slow, and the picture will probably not be ready for some weeks yet. The price will be fifty cents. An albertype picture the size of a large cabinet photograph, taken of the vessel as she lay at the wharf, of course without sails set, has been secured, and can be had at the Missionary Rooms for ten cents each. It will be mailed, in a stiff pasteboard roller, at this rate when five or more copies are ordered; single copy, fifteen cents. Address C. N. Chapin, 1 Somerset Street, Boston.

WE are happy to report that, in response to a recent suggestion, several pastors have undertaken with great heartiness to secure a wider circulation of the *Missionary Herald* among their people. These pastors rightly believe that it is essential to the best Christian life of those under their care that they have an intelligent interest in the progress of Christ's kingdom. Such interest enlarges the spiritual apprehension, and stimulates to prayer and to generous thinking and giving. It calls into activity the best qualities of mind and heart, and so develops the whole man. But this interest is neither awakened nor fed without information. Men will not care about matters which they do not know about. It is essential, therefore, if Christians are to receive the spiritual stimulus and uplift which attend an earnest interest in missionary work, that they keep informed as to the work. This is the service rendered by our missionary magazine, a service which our best pastors are more and more seeking to avail themselves of in their efforts to build up their churches. We are bold to say that these churches need the *Herald* quite as much as the *Herald* needs them. While we should hope to be ready to become beggars for Christ's sake, were that needful, it is not at all as beggars that we suggest to pastors and other friends that the present is the best season of the year in which to aid their own work as well as the missionary cause, by seeking to increase the circulation of our magazine. We trust that the example of these wide-awake pastors to whom we have referred will be extensively copied.

THERE is reason to hope for a happy issue of the European Conference on the Congo question, which Conference is held under the presidency of Prince Bismarck. If the commerce of this great river can be placed under the control of an international commission which shall guarantee equal rights to the people of all nations, it will be a great gain for the world. The suggestion made that the Niger should be placed under the same or a similar commission seems hardly necessary, inasmuch as this river, under English protection, is now practically open to all who care to navigate its waters.

MRS. EUNICE SEXTON, of Lebanon, Connecticut, who was born September 6, 1784, has taken a share in the *Morning Star*, and is now the twelfth centenarian on our list. One of the number, Mrs. Thankful Donnell, of West Bath, Maine, has died since the keel of the *Morning Star* was laid. But there are other contributors who will soon become centenarians, so that the list is not likely to decrease soon. It is a wonderful list, indeed!

PLEASANT services, prior to the departure of the *Morning Star*, were held on board the vessel, on Monday morning, October 27, in the presence of a great number of people who crowded the deck and the wharf. After allusion had been made to the multitude of persons interested in the vessel, and the many personal gifts which had been made for the furnishing of the craft, the latest gift of the kind was presented. It was an axe made specially for the *Star*, by Mr. John Hamlin, of White Oak, Connecticut, eighty years old, with a handle made and painted by Mr. Egbert Cowles, of Farmington, Connecticut, now in the one hundredth year of his age. After a few words from Dr. Alden and Captain Bray, Rev. Dr. Withrow, of Boston, led the assembly in prayer, and Rev. Dr. March,

of Woburn, pronounced the benediction. The hymns, "The Morning Light is Breaking," and "Waft, Waft, ye Winds His Story," were sung. The vessel thus commended to the keeping of Almighty God, and to be followed, we doubt not, by the good wishes and prayers of a host of people, young and old, sailed from Boston Harbor November 5. It is expected that she will reach Honolulu early in February, and be ready by the first of March to sail from that port for Micronesia.

THE time for holding the next Annual Meeting having been left to the decision of the Prudential Committee, it has decided to appoint it for the second Tuesday of October, to meet the convenience of those who are to be the hosts. It was found that to postpone it, as had been suggested, until the third Tuesday, would make it interfere with a large number of Conferences and Associations in different parts of the country.

THE papers presented at the recent Annual Meeting by Secretaries Clark, Alden, and Smith, have been issued separately, and will be sent to all who apply for them without charge. The following papers heretofore issued have been republished: "The Proclamation of Christ among all Nations a Personal Responsibility," by Dr. Alden; "Claims of the Unevangelized on the Christian Church," by Dr. Clark; and "Shall we have a Missionary Revival?" by Dr. Alden. All these may be obtained by addressing C. N. Chapin, 1 Somerset Street, Boston.

THE fifth Annual Convention of the Inter-Seminary Missionary Alliance was held in Princeton, October 24 to 26, with a much larger attendance than at any preceding meeting. About 450 delegates were present. The six papers presented by as many representatives of different theological seminaries indicated faithful study and an excellent spirit. The addresses by prominent ministers were most helpful, especially those of Professors Pattison and Tucker. Thirty-eight of the delegates expressed a fixed purpose to enter upon foreign missionary work. The tone of the meeting was high, and there was a hearty recognition of the imperativeness of the call for men to enter upon work in foreign lands. The meetings began with the Lord's Prayer and closed with the Apostles' Creed. A spirit of Christian comity noticeably pervaded all that was said and done, and the outcome of the meetings cannot but be an advancement of the cause of missions at home and abroad.

A NEW effort to establish a line of railway in China has been partially successful. Li Hung Chang, the viceroy, has been anxious for a long time to bring the coal from the Kaiping mines to Peking, a distance of 105 miles. But the people would not allow the English engineers to complete the work, and insisted upon building a canal. The canal, however, could not be brought to the mouth of the mine, so that the engineers were allowed to make a railway seven and a half miles long. At first the authorities insisted upon the use of mules instead a locomotive, but their prejudices have at last yielded, and three locomotives are now employed. These coal mines are said to be worked very scientifically, the only difficulty being that the glass of the patent lamps, designed to protect against explosion, is continually broken by the Chinese in order to light their pipes. Slowly but surely China is yielding to Western ideas.



## ANNUAL MEETING.

The American Board of Commissioners for Foreign Missions commenced its Seventy-fifth Annual Meeting in the Second Presbyterian Church, of Columbus, Ohio, on Tuesday, October 7, 1884, at three o'clock in the afternoon.

## CORPORATE MEMBERS PRESENT.

*Maine.*

Joseph S. Wheelwright, Esq., Bangor.

*Vermont.*

Rev. H. Fairbanks, PH.D., St. Johnsbury.

*Massachusetts.*

Mark Hopkins, D.D., LL.D., Williamstown.  
Augustus C. Thompson, D.D., Boston.  
Nathaniel George Clark, D.D., Boston.  
Langdon S. Ward, Esq., Boston.  
Samuel M. Lane, Esq., Southbridge.  
Edmund K. Alden, D.D., Boston.  
Hon. Joseph S. Ropes, Jamaica Plain.  
Samuel G. Buckingham, D.D., Springfield.  
Edwin B. Webb, D.D., Boston.  
Hon. Wm. B. Washburn, LL.D., Greenfield.  
Joseph C. Tyler, Esq., Boston.  
A. E. P. Perkins, D.D., Ware.  
Rev. John W. Harding, Longmeadow.  
Charles C. Burr, Esq., Auburndale.  
Rev. Henry A. Stimson, Worcester.  
Thomas J. Borden, Esq., Fall River.  
Elnathan E. Strong, D.D., Auburndale.  
John L. Withrow, D.D., Boston.  
Judson Smith, D.D., Boston.  
Hon. William P. Ellison, Newton.  
William T. Eustis, D.D., Springfield.

*Connecticut.*

John N. Stickney, Esq., Rockville.  
William Thompson, D.D., Hartford.  
Rev. Burdett Hart, New Haven.  
Rev. Joseph W. Backus, Rockville.  
Lewis A. Hyde, Esq., Norwich.  
Rev. Azel W. Hazen, Middletown.  
Elbert B. Munroe, Southport.

*New York.*

Zebulon S. Ely, Esq., New York City.  
Louis Chapin, Esq., Rochester.

William M. Taylor, D.D., New York City.  
William S. Smart, D.D., Albany.  
Rev. Henry L. Hubbell, Jamestown.

*Ohio.*

Douglas Putnam, Esq., Harmar.  
Israel W. Andrews, D.D., Marietta.  
William J. Breed, Esq., Cincinnati.  
Hiram C. Haydn, D.D., Cleveland.  
Francis C. Sessions, Esq., Columbus.  
Rev. Frank Russell, Mansfield.

*Indiana.*

Nathaniel A. Hyde, D.D., Indianapolis.

*Illinois.*

Edward P. Goodwin, D.D., Chicago.  
E. W. Blatchford, Esq., Chicago.  
Simon J. Humphrey, D.D., Chicago.  
Henry M. Scudder, D.D., Chicago.  
James W. Scovill, Esq., Oak Park.  
J. K. Scarborough, Esq., Payson.

*Michigan.*

Jesse W. Hough, D.D., Jackson.  
Hon. Philo Parsons, Detroit.  
Rev. Moses Smith, Detroit.  
James B. Angell, LL.D., Ann Arbor.  
Horatio Q. Butterfield, D.D., Olivet.

*Wisconsin.*

Aaron L. Chapin, D.D., Beloit.  
Hon. Edward D. Holton, Milwaukee.

*Minnesota.*

James W. Strong, D.D., Northfield.  
Robert G. Hutchins, D.D., Minneapolis.  
Hon. Edwin S. Jones, Minneapolis.

*Iowa.*

Alden B. Robbins, D.D., Muscatine.  
George F. Magoun, D.D., Grinnell.  
Rev. George H. White, Chester Centre.

## HONORARY MEMBERS PRESENT.

*Maine.*

Rev. C. L. Nichols, Brownsville.

*New Hampshire.*

Rev. S. L. Gerould, Goffstown.

R. W. Emerson, Nashua.

*Vermont.*

Rev. Thos. M. Boss, Springfield.

Rev. Henry Cummings, Strafford.

Rev. A. A. Robertson, Vergennes.

*Massachusetts.*

Rev. Michael Burnham, Boston.

Charles Hutchins, Boston.

Rev. Chas. F. Thwing, Cambridge.

Elbridge Mix, D.D., Fall River.

Rev. C. A. Dickenson, Lowell.

John R. Thompson, Medway.

Rev. E. H. Byington, Monson.

Isaac F. Kingsbury, Newton Centre.

A. L. Williston, Northampton.

Rev. Wm. H. Cobb, Uxbridge.

Rev. Geo. W. Phillips, Worcester.

G. Henry Whitcomb, Worcester.

*Rhode Island.*

J. G. Parkhurst, Providence.

*Connecticut.*

Philo Bevin, East Hampton.

Lewellyn Pratt, D.D., Hartford.

Rev. J. W. Cooper, New Britain.

Richard E. Rice, New Haven.

Rev. Joel S. Ives, Stratford.

Rev. G. C. Wilson, Windsor.

*New York.*

Julius Davenport, Brooklyn.

W. M. Knight, Buffalo.

Rev. Samuel Johnson, Danby.

Rev. James W. Grush, Lockport.

Rev. E. H. Martin, Perry Centre.

S. M. Minasian, Tarrytown.

Rev. Geo. B. Stevens, Watertown.

*Pennsylvania.*

H. E. Thomas, D.D., Pittsburgh.

L. W. Bacon, D.D., Philadelphia.

Charles Burnham, Philadelphia.

Rev. J. R. Morris, West Finley.

*Maryland.*

Rev. Wm. F. Slocum, Baltimore.

*Ohio.*

Rev. D. S. Jones, Alexandria.

Rev. S. B. Hershey, Ashtabula.

Rev. J. H. Hull, Ashtabula Harbor.

Rev. A. H. Post, Berea.

Rev. W. F. McMillen, Bellevue.

Rev. W. G. Roberts, Bellevue.

Rev. D. Jones, Cincinnati.

B. W. Chidlaw, D.D., Cleves.

Rev. W. P. Edwards, Cleveland.

C. B. Ruggles, Cleveland.

S. L. Severance, Cleveland.

Rev. S. B. Shipman, Cleveland.

Rev. H. M. Tenney, Cleveland.

Rev. Edward Anderson, Columbus.

J. C. Briggs, Columbus.

Washington Gladden, D.D., Columbus.

B. D. Hills, Columbus.

F. H. Kingsbury, Columbus.

G. L. Mead, Columbus.

Wm. E. Moore, D.D., Columbus.

Chauncey N. Olds, Columbus.

W. H. Prime, Columbus.

Rev. C. L. Hamlin, Collingwood.

Preserved Smith, Dayton.

Rev. J. H. Jones, Delaware.

Rev. H. C. Haskell, Harmar.

Rev. Henry Calhoun, Ironton.

Rev. R. S. Lindsay, Ironton.

Rev. Charles Cutler, Lexington.

Rev. C. E. Dickinson, Marietta.

Rev. H. Lawrence, Norwalk.

Dudley Allen, M.D., Oberlin.

Rev. W. G. Ballantine, Oberlin.

James Brand, D.D., Oberlin.

A. H. Currier, D.D., Oberlin.

Rev. F. H. Foster, Oberlin.

Rev. Wm. Mellen, Oberlin.

Rev. C. N. Pond, Oberlin.

Rev. G. F. Wright, Oberlin.

Rev. G. R. Merrill, Painesville.

Rev. Geo. H. Peeke, Sandusky.

Rev. Wm. H. Warren, Springfield.

Edson Allen, Toledo.

*Illinois.*

Rev. E. Judson Alden, Chicago.

Rev. Wm. Cuthbertson, Chicago.

Simeon Gilbert, D.D., Chicago.

Geo. B. Wilcox, D.D., Chicago.

Rev. E. F. Williams, Chicago.

Rev. Flavel Bascom, D.D., Hinsdale.

Louis P. Haskell, Hinsdale.

Rev. J. A. Potter, Hinsdale.

Rev. W. A. Nichols, Lake Forest.

Rev. Martin Post, Sterling.

*Michigan.*

Rev. W. B. Williams, Charlotte.

Rev. G. A. Pollard, Grand Rapids.

Rev. Elihu Loomis, Oakwood.

Rev. L. Kelsey, Whittaker.

*Wisconsin.*

Eli Corwin, D.D., Racine.

Rev. Chas. W. Camp, Waukesha.

*Minnesota.*

Rev. Henry Willard, Mantorville.

*Iowa.*

Rev. E. E. P. Abbott, Cedar Rapids.  
 Rev. C. E. Harrington, Dubuque.  
 Rev. E. W. Butler, Mitchell.  
 Rev. Jas. E. Snowden, Oskaloosa.  
 W. M. Brooks, D.D., Tabor.

*Missouri.*

Rev. Geo. C. Adams, St. Louis.  
 Rev. J. G. Merrill, St. Louis.  
 Rev. A. K. Wray, St. Louis.

## MISSIONARIES PRESENT.

Rev. O. P. Allen, Eastern Turkey.  
 Mrs. C. R. Allen, Eastern Turkey.

Rev. Edward P. Allen (under appointment).  
 Rev. W. W. Curtis, Japan.  
 Joseph K. Greene, D.D., Western Turkey.  
 Mrs. E. A. Greene, Western Turkey.  
 Rev. Geo. H. Hubbard, Foochow.  
 Mrs. N. F. Hubbard, Foochow.  
 Rev. Joseph H. Neesima, Japan.  
 Mrs. H. L. Peet, Foochow.  
 Doremus Scudder, M.D., Northern Japan.  
 Miss Catharine L. Scudder, Northern Japan.  
 Henry T. Whitney, M.D., Foochow.  
 Mrs. L. A. Whitney, Foochow.  
 Rev. Richard Winsor, Maratha.  
 Rev. S. F. Woodin, Woodin.  
 Miss Kate C. Woodhull, M.D., Foochow.  
 Miss Hannah C. Woodhull, Foochow.

The President, Rev. Dr. Mark Hopkins, called the meeting to order. The hymn, "Joy to the World," was sung, and prayer offered by Rev. Burdett Hart, D.D. of Connecticut. Rev. Elbridge Mix, D.D., of Massachusetts, was elected Assistant Recording Secretary.

The material portion of the Minutes of the last meeting was read.

The President appointed the following Committees:—

*Committee of Arrangements.*—Rev. Dr. Washington Gladden, Rev. Dr. E. P. Goodwin, Hon. F. C. Sessions, Rev. W. H. Warren, C. C. Burr, Esq.

*Committee on Nominations.*—Rev. George R. Merrill, Rev. E. F. Williams, J. N. Stickney, Esq.

*Business Committee.*—Rev. Dr. N. A. Hyde, Rev. Pres. J. W. Strong, Hon. W. P. Ellison.

Secretary Alden read an abstract of the Report of the Prudential Committee on the Home Department.

Rev. Dr. G. F. Magoun led in special prayer.

Secretary Clark read the Annual Survey of the Missions. Prayer was offered by Rev. George H. White, formerly of Central Turkey.

The Treasurer, Langdon S. Ward, Esq., presented his report with the certificate of the Auditors.

The Committee on Nominations reported in part as follows:—

*Committee on Home Department.*—Rev. J. L. Withrow, D.D., Rev. Prof. J. M. Ellis, Rev. M. W. Montgomery, Rev. J. W. Cooper, James W. Scoville, Esq., Roland Mather, Esq., T. H. Leavitt, Esq.

The report was accepted and the Committee elected. Announcements were made and a recess taken until half-past seven o'clock.

## TUESDAY EVENING.

An address of welcome was delivered by Rev. W. E. Moore, D.D., pastor of the Second Presbyterian Church, of Columbus, in whose edifice the meeting was held. Devotional exercises were led by Rev. M. Burnham. The sermon was preached by Pres. A. L. Chapin, D.D., of Beloit College, from Acts xx, 24: "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

After prayer and singing, a recess was taken to Wednesday morning at nine o'clock.

## WEDNESDAY MORNING.

The session opened with President Hopkins in the chair. A hymn was sung, and prayer offered by Rev. S. G. Buckingham, D.D. The Minutes were read, and the following Committees were appointed by the chair:—

*Committee on the paper to be read by Secretary Clark.*—Rev. R. G. Hutchins, D.D., Rev. J. K. Greene, D.D., Pres. J. B. Angell, LL.D., Rev. Henry Fairbanks, PH.D., Rev. Simeon Gilbert, D.D., Hon. Z. S. Ely, G. Henry Whitcomb, Esq.

*Committee on the paper to be read by Secretary Alden.*—Rev. W. M. Taylor, D.D., Prof. L. Pratt, D.D., Rev. James Brand, D.D., Rev. C. F. Thwing, James P. Wallace, Esq., Hon. Philo Parsons.

Secretary Clark presented a paper on "Self-Support of Native Churches," and prayer was offered by Rev. Moses Smith, of Michigan.

The Nominating Committee reported the following Committees, which were appointed:—

*Place and Preacher.*—Rev. H. M. Bacon, D.D., Rev. J. W. Harding, Rev. M. Burnham, Rev. C. Cutler, Rev. T. G. Colton, Hon. T. Burwell, Julius King, Esq.

*Officers.*—Rev. A. E. P. Perkins, D.D., Rev. J. W. Backus, Rev. L. P. Rose, Rev. W. H. Cobb, Thomas J. Borden, Esq., W. D. Cook, Esq., Rev. Frank Russell.

*Treasurer's Report.*—Hon. Philo Parsons, Lewis A. Hyde, Esq., C. C. Burr, Esq., C. M. Nichols, Esq., Dr. L. P. Haskell, C. B. Ruggles, Esq., George L. Weed, Esq.

*European Turkey Mission.*—Prof. S. Ives Curtiss, D.D., Rev. Moses Smith, Rev. R. G. Hutchins, D.D., Prof. L. Pratt, D.D., Rev. A. W. Hazen, Hon. J. S. Ropes, Hon. Douglass Putnam.

*West Central African Mission.*—Rev. W. H. Warren, Rev. W. G. Ballantine, Rev. Jas. H. Laird, Rev. G. W. Phillips, Rev. F. S. Hatch, J. B. Thompson, Esq., J. Goldsbury, Esq.

*Austrian Mission.*—Prof. George B. Willcox, D.D., Rev. H. A. Schaufler, Rev. J. G. Merrill, D.D., Rev. George Peake, D.D., Rev. C. L. Hamlin, G. P. Hyde, Esq., G. H. Higgins, Esq.

*Maratha Mission.*—Rev. W. T. Eustis, D.D., Rev. W. H. Davis, Rev. C. F. Thwing, Rev. H. Lawrence, Rev. A. C. Burrows, E. F. Ensign, Esq., Hon. S. D. Hastings.

*East Central African Mission.*—Rev. H. Q. Butterfield, D.D., Rev. T. E. Monroe, Rev. A. B. Robbins, D.D., Rev. G. L. Loomis, Rev. R. McCall, Dr. Dudley Allen, Richard E. Rice, Esq.

*Japan Mission.*—Rev. H. M. Scudder, D.D., Rev. L. W. Bacon, D.D., Rev. George B. Stevens, Rev. I. W. Andrews, D.D., Rev. T. Y. Gardner, W. J. Breed, Esq.

*Madura and Ceylon Missions.*—Rev. S. G. Buckingham, D.D., Pres. Joseph Ward, D.D., Rev. C. N. Pond, Rev. W. F. Blackman, Rev. William M. Brooks, D.D., Rev. H. L. Hubbell, Hon. William B. Washburn.

*Western Turkey Mission.*—Pres. J. B. Angell, LL.D., Rev. G. C. Adams, Prof. A. H. Currier, Rev. L. O. Brastow, D.D., Hon. J. H. Wheelwright, Hon. E. S. Jones, Rev. William Kincaid, D.D.

*Foochow, North China, Shanse, and Hong Kong Missions.*—Rev. E. P. Goodwin, D.D., Rev. W. H. Fenn, D.D., Rev. James Brand, D.D., Rev. J. W. Hough, D.D., Rev. William Cuthbertson, Rev. L. Blakesley, Hon. E. Whittlesey.

*Central and Eastern Turkey Missions.*—Rev. G. L. Magoun, D.D., Rev. J. H. Harwood, D.D., Rev. W. S. Smart, D.D., Rev. W. L. Bray, G. Henry Whitcomb, Esq., C. F. Gates, Esq., W. M. Knight, Esq.

*Mexican and Spanish Missions.*—Rev. S. Gilbert, D.D., Rev. C. R. Palmer, Rev. H. M. Tenney, Rev. E. H. Byington, Horace Ford, Esq., A. L. Williston, Esq., W. H. Parmelee, Esq.

*Micronesia Missions.* — Rev. E. Corwin, D.D., Rev. Frank Fitch, Louis Chapin, Esq., Col. J. F. Kingsbury, Rev. W. P. Edwards, Rev. S. D. Gammell, Justin Snow, Esq.

At ten o'clock the President resigned his chair to Prof. J. M. Ellis, of Oberlin, that he might conduct a half-hour's meeting of prayer, in which Rev. W. G. Roberts, George McFarland, Esq., Rev. C. N. Pond, Rev. G. H. White, Rev. Mr. Boolgoorjoo, and Rev. William Mellen, participated.

At half-past ten o'clock the President resumed the chair. The Business Committee reported in part, asking leave for the introduction of a resolution by Rev. L. W. Bacon, D.D., to be referred without debate to a Special Committee of five or seven members, which was granted; the resolution was presented and referred.

Secretary Alden read a paper on "Foreign Missions the Test of Christian Character," and prayer was offered by Rev. George C. Adams.

Hon. J. S. Ropes made an address upon the life and services of the late Secretary, Dr. J. O. Means, and offered the following resolution, which was adopted:—

WHEREAS, it has pleased God to remove by death, during the past year, our beloved friend and associate, Dr. John O. Means, formerly Recording Secretary, and lately one of the Corresponding Secretaries, of this Board.

*Resolved,* That we desire publicly to express and record our deep sense and warm appreciation of his noble character and faithful service in the cause of missions, his unfailing energy, his unwearied industry, his admirable judgment and practical wisdom, his conscientious discharge of duty, his firm adherence to principle, his tact and skill in the organization and direction of mission work, especially in those new fields just opened on the great continent of Africa, and, above all, the complete consecration of every faculty and talent to the service of Him to whom his heart and life were given. We give thanks on his behalf to the great Head of the Church for such a noble example and such a useful life; and while rejoicing in the assurance of his great reward, we would address our earnest petitions to the Lord of the harvest that he would prepare and send forth many more such faithful laborers into both the home and foreign departments of that great field which is so rapidly whitening for the harvest.

Secretary Smith was introduced, and presented a salutatory address, and a recess was taken till two o'clock.

#### WEDNESDAY AFTERNOON.

The President took the chair at two o'clock. Prayer was offered by Rev. J. W. Harding, and Rev. J. L. Withrow, D.D., presented the report of the Committee on the Home Department, followed by an address, and the report was accepted.

Rev. William M. Taylor, D.D., presented the report of the Committee on Secretary Alden's paper, and accompanied it with an address. Remarks were made by Rev. James Brand, D.D., Rev. C. F. Thwing, Prof. L. Pratt, D.D., Rev. Moses Smith, Rev. G. W. Phillips, Rev. C. A. Dickinson, Rev. N. A. Hyde, D.D., and Rev. H. C. Haydn, D.D., and the report was accepted.

The following Committee on Rev. Dr. L. W. Bacon's resolution was appointed: Pres. A. L. Chapin, D.D., Douglass Putnam, Esq., Rev. S. G. Buckingham, D.D., Rev. E. P. Goodwin, D.D., Z. Styles Ely, Esq., Hon. Philo Parsons, Rev. Burdett Hart, D.D., and a recess was taken till half-past seven in the evening.

#### WEDNESDAY EVENING.

• The President in the chair. Prayer was offered by Rev. J. G. Merrill, of St. Louis. Rev. R. G. Hutchins, D.D., presented the report of the Committee on Secretary Clark's paper, and followed it with an address. Addresses were made by Rev. J. K. Greene, D.D., of Turkey, Pres. J. B. Angell, of Michigan, and Rev. W. M. Taylor, D.D., of New York, after which the report was accepted, and a recess taken to Thursday morning at nine o'clock.

#### THURSDAY MORNING,

Vice-President Blatchford took the chair at nine o'clock, and prayer was offered by Pres. Flavel Bascom, D.D. The Minutes were read.

Rev. Moses Smith presented the report of the Committee on the European Turkey Mission. Pres. J. B. Angell presented the report of the Committee on the Western Turkey Mission, and remarks were made by Rev. J. K. Greene, D.D.; Pres. H. Q. Butterfield, D.D., offered the report of the Committee on the Zulu and East Central African Missions; Rev. W. T. Eustis, D.D., presented the report of the Committee on the Maratha Mission, and remarks were made by Rev. Richard Winsor, of Sirur, India, and these reports were severally accepted.

At quarter-past ten o'clock recess was taken for a prayer-meeting, which was led by Rev. J. L. Withrow, D.D., and in which J. C. Tyler, Esq., Father William Potter, and Rev. E. P. Allen, participated.

At a quarter of eleven o'clock Vice-President Blatchford resumed the chair, and Rev. C. L. Hamlin presented the report of the Committee on the Austrian Mission, and remarks were made by Prof. F. H. Foster, of Oberlin, and the report was accepted. Pres. A. L. Chapin, D.D., presented the report of the Committee on Dr. Bacon's resolution. The report was accepted and adopted as follows:—

The Committee to whom was referred the resolution introduced by Rev. L. W. Bacon, D.D., respectfully report, recommending that the gentlemen named below be appointed a Committee to confer with the Prudential Committee of the Board, and report at the next Annual Meeting such a general plan of arranging the programme for the Annual Meetings of the Board as may seem best adapted to promote the two main objects of these meetings, namely: a thorough consideration of the transactions and policy of the Board, and the producing of popular impressions which should quicken and stimulate the missionary spirit through all our churches—Rev. L. W. Bacon, D.D., Hon. A. C. Barstow, Roland Mather, Esq., Hon. W. B. Washburn, Hon. Horace Fairbanks, Rev. W. M. Taylor, D.D., Pres. S. C. Bartlett, D.D.

Rev. E. Corwin, D.D., presented the report of the Committee on the Micronesia Missions. Rev. S. Gilbert, D.D., presented the report of the Committee on the Mexican and Spanish Missions, and remarks were made by Hon. E. D. Holton. Pres. George F. Magoun, D.D., presented the report of the Committee on the Central and Eastern Turkey Missions, and remarks were made by Rev. William S. Smart, D.D. Rev. S. G. Buckingham, D.D., presented the report of the Committee on the Madura and Ceylon Missions. These reports were severally accepted.

Rev. R. N. Sites, D.D., of the Foochow Mission of the Methodist Episcopal Church, was introduced and made an address. Rev. W. H. Warren presented the report of the Committee on the West Central African Mission. Remarks were made by Secretary Smith and President Angell, and the report was accepted. Hon. Philo Parsons presented the report of the Committee on the Treasurer's Report, and the report was accepted. A recess was taken until the afternoon.

The Board assembled at two o'clock to join in the communion of the Lord's Supper, which was administered by Rev. S. G. Buckingham, D.D. and Rev. J. K. Greene, D.D., of Constantinople.

At quarter of four o'clock, Vice-President Blatchford took the chair. Prayer was offered by Rev. A. B. Robbins, D.D. Rev. A. E. P. Perkins, D.D., reported for the Committee on the nomination of new members, presenting the resignations of Rev. John O. Fiske, D.D., Rev. William W. Scudder, D.D., and Rev. L. T. Chamberlain, D.D., which were accepted; and proposing for membership, Rev. James Brand, D.D., Oberlin, Ohio, William E. Hale, Esq., Chicago, Illinois, Hon. W. W. Hoppin, Providence, R. I., Rev. James W. Cooper, New Britain, Conn., Rev. William P. Fisher, Brunswick, Maine, James P. Wallace, Esq., Brooklyn, N. Y., Hon. William H. Haile, Springfield, Mass., Rev. Charles F. Thwing, Cambridge, Mass., and they were elected.

The chair nominated a Committee for the Nomination of New Members, to report



next year, as follows: Rev. William Thompson, D.D., Rev. J. G. Vose, D.D., Douglass Putnam, Esq., C. F. Gates, Esq., Rev. E. N. Packard, Rev. J. W. Hough, D.D., Hon. Edward D. Holton.

Rev. Dr. A. E. P. Perkins, for the Committee on Nominating Officers, reported, recommending the appointment of three Corresponding Secretaries and of a Prudential Committee of eleven members, and the recommendation was adopted. They further nominated the following officers, who were elected:—

*President.*

Rev. MARK HOPKINS, D.D., LL.D.

*Vice-President.*

ELIPHALET W. BLATCHFORD, Esq.

*Prudential Committee.*

Rev. AUGUSTUS C. THOMPSON, D.D.

Hon. ALPHEUS HARDY.

EZRA FARNSWORTH, Esq.

Hon. JOSEPH S. ROPES.

Prof. EGBERT C. SMYTH, D.D.

Rev. EDWIN B. WEBB, D.D.

CHARLES C. BURR, Esq.

ELBRIDGE TORREY, Esq.

Rev. ALBERT H. PLUMB, D.D.

Hon. WILLIAM P. ELLISON.

Rev. CHARLES F. THWING.

*Corresponding Secretaries.*

Rev. N. G. CLARK, D.D.

Rev. E. K. ALDEN, D.D.

Rev. JUDSON SMITH, D.D.

*Recording Secretary.*

Rev. HENRY A. STIMSON.

*Treasurer.*

LANGDON S. WARD, Esq.

*Auditors.*

Hon. AVERY PLUMER.

ARTHUR W. TUFTS, Esq.

JAMES M. GORDON, Esq.

Rev. J. W. Harding reported for the Committee on Place and Preacher, recommending that the next Annual Meeting be in Boston, Massachusetts, at a time to be fixed by the Prudential Committee, and that the preacher be Rev. G. L. Walker, D.D., and that Rev. J. W. Hough, D.D., be the alternate, with the following Committee of Arrangements, with power to add to their number: Rev. E. B. Webb, D.D., Rev. J. L. Withrow, D.D., Hon. Alpheus Hardy, Esq., Rev. S. E. Herrick, D.D., Samuel B. Capen, Esq., Hon. J. M. W. Hall, Rev. J. T. Duryea, D.D., Rev. D. W. Waldron, Hon. W. P. Ellison, Rev. W. B. Wright, Hon. Arthur M. Tufts, and the report was accepted and the recommendations adopted.

Rev. J. L. Withrow, D.D., reported from the Committee on the Home Department the following resolution, which was adopted:—

WHEREAS, in the report of the Home Department it is said that "as several thousand dollars beyond the regular annual receipts into the treasury of the Board are sorely needed, and can be judiciously expended each year to meet the growing necessities of our broad missionary work, and as there are special calls in several of our fields which cannot possibly be met by our ordinary annual receipts, the Committee recommend that by a definite vote passed at the present Annual Meeting the residuary bequest of Samuel W. Swett, when received into the treasury, be set apart to meet special calls, for a brief period of years, in the evangelistic and educational departments of our missionary work abroad, emphasis being placed upon the present emergency in Japan, and upon the great opportunity in China."

To meet this desire of the Prudential Committee we offer this resolution:—

*Resolved*, That this Board does hereby approve and recommend that such a disposition as the report outlines shall be made of the legacy of Mr. Swett.

A recess was taken to half-past seven o'clock.

THURSDAY EVENING.

President Hopkins took the chair at the hour appointed, and prayer was offered by Rev. C. E. Harrington. Rev. E. P. Goodwin, D.D., presented the report of the Com-

mittee on the Chinese Missions, which was accepted. An address was made by President Hopkins.

Rev. H. M. Scudder, D.D., presented the report of the Committee on the Japanese Mission, and followed it with an address, after which the report was accepted. Addresses were made by Rev. Joseph H. Neesima, Rev. Henry A. Schaufler, and Rev. E. P. Goodwin, D.D., after which a recess was taken till Friday at half-past eight o'clock.

#### FRIDAY MORNING.

The President took the chair at the hour appointed, the Minutes were read, and prayer was offered by Rev. F. E. Marsten, pastor of the First Presbyterian Church, of this city.

Rev. N. A. Hyde, D.D., of the Business Committee, offered the following resolutions, which were adopted:—

*Resolved*, That the thanks of this Board be rendered to Pres. A. L. Chapin, D.D., of Beloit, for his sermon, and that a copy be requested for publication.

*Resolved*, That the grateful acknowledgments of the Board be extended to the Second Presbyterian Church of this city, for the use of its spacious and commodious house of worship and chapel, for the accommodation of special and overflow meetings; also to the choir and organist, who have rendered valuable assistance in the service of praise.

*Resolved*, That our hearty thanks be tendered to the people of Columbus, of all denominations, who have welcomed us to their homes, and whose generous hospitality and numberless courtesies will be cherished among the pleasantest memories of the joyful meeting. Our grateful appreciation is also hereby expressed to those railroads that have granted reduction in passes; to the post-office officials, the Western Union Telegraph Company, and the Telephone Company, for valuable facilities granted without charge; to the daily newspapers for their full reports of the proceedings, at a time when other public interests are making pressing demands upon their columns; to the Committee of Arrangements special thanks are due for their thorough preparations for this meeting of the Board, and their untiring services during its progress. Their thoughtful anticipation of all its needs, their watchful attention to all its details of business, have left nothing undone, on their part, to ensure the largest success of the meeting.

Pres. G. F. Magoun, D.D., offered in behalf of the Committee on Central and Eastern Turkey Missions the following resolution, which was adopted:—

*Whereas*, missionaries of this American Board of Commissioners for Foreign Missions, who were citizens of the United States, and entitled to the protection of the national government in foreign lands, have sometimes been victims of violence in Turkey, while pursuing missionary and educational work, and some of them have suffered death; and

*Whereas*, it has been necessary to look for redress at times to the representative of Great Britain at Constantinople; and

*Whereas*, Rev. George C. Reynolds, M.D., and Rev. George C. Knapp, citizens of the United States and missionaries of this Board, have recently suffered similar violence in the neighborhood of the city of Bitlis; and

*Whereas*, in the whole history of the philanthropic and religious work in the domains of Turkey, the prevention of such outrages and reparation for them have always been extremely difficult, and sometimes impossible; therefore,

*Resolved*, That the American Board of Commissioners for Foreign Missions, now assembled in annual meeting in the city of Columbus, Ohio, puts on record its solemn protest against the continuance of these acts of wrong, and appeals to the Government of the United States in behalf of these, our fellow-citizens, in Turkey, for their efficient and prompt prevention in the future.

*Resolved*, That this Board, has learned with satisfaction that other religious and philanthropic bodies, the Presbyterian Board of Missions, and the American Bible Society, unite with us in protesting against such outrages, and in claiming protection for those employed in their service in Turkey as citizens of the United States.

Addresses were made by Dr. Doremus Scudder, who is departing for Japan, by Rev. Richard Winsor, of the Maratha Mission, and by Secretary Alden.

Prayer was offered by Rev. A. B. Robbins, D.D.

A telegram was received from the General Association of California conveying greeting and good wishes.

Excuses for absence were presented from the following Corporate Members: —

Julius H. Seelye, D.D.	Hon. Robert Colt.	Henry M. Dexter, D.D.
Joseph Ward, D.D.	Roland Mather, Esq.	Hon. Horace Fairbanks.
Wm. W. Scudder, D.D.	James M. Gordon, Esq.	Wm. W. Patton, D.D.
John O. Fiske, D.D.	Elizur Smith, Esq.	J. G. Vose, D.D.
Daniel L. Furber, D.D.	Philip L. Moen, Esq.	Edward Hawes, D.D.
Cyrus Hamlin, D.D.	David Whitcomb, Esq.	T. M. Post, D.D.
Wm. S. Curtis, D.D.	J. M. Schermerhorn, Esq.	C. F. Gates, Esq.
Richard S. Storrs, D.D.	S. H. Potter, Esq.	J. W. Wellman, D.D.
John C. Holbrook, D.D.	Chas. P. Whittin, Esq.	W. H. Rice, Esq.
Thatcher Thayer, D.D.	Rowland Hazard, Esq.	Samuel Holmes, Esq.
Wm. E. Merriman, D.D.	J. N. Harris, Esq.	Geo. L. Weed, Esq.
M. McG. Dana, D.D.	Hon. A. C. Barstow.	William W. Thomas, Esq.
Ray Palmer, D.D.	Hon. James White.	J. G. Johnson, D.D.
L. T. Chamberlain, D.D.	Hon. William Hyde.	Wm. M. Barbour, D.D.
Zachary Eddy, D.D.	Rev. E. N. Packard.	Franklin W. Fisk, D.D.
Henry M. Storrs, D.D.	Rev. L. H. Cobb, D.D.	Hon. Sam'l W. Hastings.
Philo R. Hurd, D.D.	Rev. J. S. Hoyt, D.D.	Hon. J. Russell Bradford.
Samuel Harris, D.D.	Rev. J. L. Jenkins.	Gen. E. Whittlesey.
George Moor, D.D.	Rev. F. D. Ayer.	J. E. Dwinell, D.D.
H. S. DeForest, D.D.	E. Cutler, D.D.	D. T. Fiske, D.D.
Rev. S. G. Willard.	S. B. Capen, Esq.	J. G. Davis, D.D.
Franklin Carter, LL.D.	A. J. F. Behrends, D.D.	Geo. Leon Walker, D.D.
Hon. Jas. W. Bradbury.	Hon. Chas. Theodore Russell.	A. F. Beard, D.D.

President Hopkins, in behalf of the Board, expressed thanks for the hospitality enjoyed, and response was made by Rev. Washington Gladden, D.D., of the Committee of Arrangements.

The Minutes to this point were read and, as read from the beginning, approved.

The hymn, "Blest be the tie that binds," was sung; prayer offered by Rev. J. W. Hough, D.D., the benediction pronounced by Rev. William Thompson, D.D., and the Seventy-fifth Annual Meeting of the American Board of Commissioners for Foreign Missions adjourned, to meet next year in Boston, Massachusetts.

HENRY A. STIMSON,

*Recording Secretary.*

COLUMBUS, Ohio: October 10, 1884.

## THE HISTORICAL ARGUMENT FOR CHRISTIAN MISSIONS.

BY REV. JUDSON SMITH, D.D., SECRETARY.

*[Presented at the Annual Meeting at Columbus, Ohio, October 8, 1884.]*

THE hour and place are fraught with sacred memories and keen regrets,\* and at the outset I must make a moment's pause to let these feelings take their fitting course. A highly gifted and greatly successful officer of this Board has fallen in the midst of his years and service, and we have erected our memorial of honor and love. Sadly we miss, now the second time in these annual gatherings, his familiar face and inspiring tones and able counsels, and this time miss beyond recall. Many are the shrines which thus rise already along this path where we now tread. It well becomes us to walk with bowed head and unsandaled feet and thrilling heart, where the honored and sainted dead once trod; to view afresh their high virtues and magnanimous deeds that we may gather the humility and courage with which worthily to assume their mantles and pursue their uncompleted work. The precise service of our lamented brother no man, it is true, can take up and render anew; for that was his alone, and it has passed into the records of eternity. But from his example we may take fresh measures of devotion to our work; here at his urn we may highly resolve that the cause he loved and served so well shall be carried on to glorious success, and the name of Jesus fill the nations of the earth. We cannot understand God's ways, although faith firmly holds that all is well:—

"Well roars the storm to him who hears  
A deeper voice across the storm."

Why should he be withdrawn whose life had in it such incalculable worth and power of service? Why should one be summoned to his place whose thoughts and heart had all been quite absorbed in other work? These questions are too deep for us to solve, and must be left unanswered till all our earthly work is done. He haply sees it all, in heaven's unclouded light; we must wait and toil in faith, until we too "shall know even as also we are known." It is not ours to fathom God's plans and explain his deeds, but to do his will and spread abroad his kingdom of grace. And to this happy privilege and glorious service we are here dedicated with a new and deeper love.

My words at this hour shall be few. The sober counsel of Ahab to the haughty Syrian king recurs to my thoughts with peculiar emphasis: "Let not him that girdeth on his harness boast himself as he that putteth it off." It is deeds, and service, and valiant fighting which the occasion demands, instead of speech. And yet it is not unbecoming that I should for a moment stand before you and declare my faith. Indeed you might fairly require me thus publicly to state what I deem the work of the Board to be, and what specific aims I set before myself as one of its foreign secretaries.

## HISTORICAL REVIEW.

The work of the American Board stands in the line of a great historical movement, which it will be wise briefly to notice. This society was organized seventy-four years ago, but the movement to which it belongs originated more than eighteen centuries since. The Christian faith and its earliest advocates antedate every existing society or institution in the Western world. They made their first appearance in Palestine, among the Jews, in the days of the Cæsars. But from the outset this faith has developed a tendency to move abroad; it has persistently disregarded all boundary lines, all race limitations, all differences of speech and blood and home. Within the lifetime of its

\* The Minute and Address of Hon. J. S. Ropes, in memory of the late Secretary, Rev. John O. Means, D.D., had just been presented.

first apostles it had spread to Syria and Asia, to Greece and Italy, to Egypt and Arabia, and maintained itself amid varied and discouraging situations with a vitality and force altogether new and surprising. During the second century the great Roman empire was aroused to the fact that this newest of the Jewish sects was becoming popular, was drawing to itself devotees and confessors in every province and city, was laying hold on the most vigorous parts of the national life, and was swiftly growing up to be a formidable rival of the national religion and of the political order which rested thereon. Indifference gave way to suspicion, suspicion ripened to dislike, dislike grew to hatred, hatred aroused the purpose of repression and at last of extermination. The conflict, unsought by the new faith, but not to be avoided, was at first accidental, local, and occasional; but it steadily deepened in intelligence and purpose until it became a life-and-death grapple between two forces, neither of which would yield or flee. This was the fiery baptism of persecution which the church sustained with undaunted heart through two full centuries. And in the end it was the heathen faith and its imperial champion that lay gasping in death, while the Christian faith stood above, all scarred and gashed by war, furrowed with stripes, disfigured by countless scars, but elate and triumphant, wearing the diadem of the world which it had so gloriously won.

The old Roman world was thus at length completely penetrated and mastered by these spiritual and intellectual forces of the Christian church. But the church could not save the dying empire. Deep-seated and ineradicable weakness seized upon this majestic state, and it fell apart an easy prey to all invaders; and the stage was made ready for a new act in this sublime Christian drama. The northern barbarians swarmed in upon its wide territory, swept away the old life and institutions, and fixed many new centres of political life; and the diversified career of modern Europe began to displace the imposing unity of the Roman empire. The Christian faith was thus exposed to new dangers and summoned to new endeavors. When the empire fell the church continued to stand, and began at once to exert its power upon the new comers, and by its superior truths and gracious ministries laid its spell upon the wild peoples and rising states of the new age. By a series of the most remarkable steps the Franks, the English, the Germans, the Scandinavians, the Bulgarians, the Bohemians, the Russians, — all the tribes and states in all parts of the continent, — heard the gospel and were won to the new faith and life. Monks and priests and bishops, women and children and slaves, kings and princes and warriors, all wrought in the work and bore the gospel leaven abroad. And the grand career of mediæval Europe, much misunderstood and much accused, but grand beyond all praise, was begun under Christian sentiments and Christian inspirations.

These two splendid victories, greatly unlike, but alike glorious, lay within the first Christian millennium. The word and spirit of the Galilean had conquered the cultured heathen world of ancient Rome, and had charmed to new and noble life the barbarian world of modern Europe. And the invincible energy, the world-seeking and world-subduing power displayed and glorified on these two fields has marked every succeeding step in the history of the Christian church. The new world of America, it colonized and converted. The old world of India and the East, it sought and stirred with its message. Not always has it pursued its errand with equal force and zeal; not always has its message been free from weakness and defect. But in no age has its heavenly mission been quite abandoned, nowhere has its story of heavenly love, spoken with whatever of darkness or fault, quite failed to touch and renew the hearts of men.

This is the past whose deeds we follow and upon which our labors join. Though much has been achieved, much still remains ere the work of redemption is all complete. The unfulfilled part of this great task rests upon our age as a most peculiar and sacred trust. That which came to us from over the sea, which came to England and Europe from Rome, which came to Rome from Jerusalem, and to Jerusalem from God in

heaven; that infinite blessing we are called to hand on to all the nations and islands that know not God. The American Board was created, and still exists, to prosecute this very work. Upon this unbroken current of Christian propagandism the missionary societies of this day are embarked, with the deliberate purpose of preaching the gospel of Jesus Christ until every human soul has heard his message, and has yielded to his call. By means of this agency we, Christians of this land and age, join hands with the great army of God's saints through all the generations, and are carrying on to completion the very work which the apostles began in Jerusalem, which saints and martyrs lifted to bloody victory in the Roman empire, which monks pressed forward with such pains and zeal in all the states of Europe. They began; we finish. They laid foundations; we build thereon.

And from the story of their deeds we draw the inspiration of courage and the pledges of victory. Ours cannot be a doubtful or a losing cause. What Christianity in its infancy did for the old Roman world, the Christianity of our day can do for India and the Chinese world. What the monastic faith of the sixth, and seventh, and eighth centuries did for barbarian Europe, our faith can accomplish more abundantly for the barbarism of Africa and the Southern Sea. The lever that in such hands moved the heathen culture and the heathen barbarism of those early centuries is equal to the similar tasks that confront it in the heathenism of the modern age and to any task that yet remains in the conversion of the world. Doubtless the infant Christian church was set to such a stern encounter on purpose that, by the evangelizing of the proud and cultured Roman world, it might prove itself equal to the severest strain to which it would ever be exposed; as Saul of Tarsus was converted for a proof to the generations of earth that divine grace could touch the proudest soul and melt the hardest heart.

#### THE SUPREME AIM IN CHRISTIAN MISSIONS.

It ought not to be difficult now to describe precisely what we in this Board intend and attempt. In one word we seek to evangelize the world. Our one great task is to preach the gospel of the ever-living God to the nations of them that know him not; that first, that midst, that last, and strictly that *alone*. We are not unmindful that man needs other things besides a pure faith in order to his best life. He needs learning and art and the breadth which these impart; he needs good governments and varied industrial facilities and the agencies that promote and sustain them. But while we value all these things as highly as any can value them, we do not occupy ourselves directly in producing these results. It is one thing to civilize a people; it is another thing to convert them to faith and righteousness before the living God. And the latter is the more important, the more fundamental task. In countless instances through all the centuries Christianity has heralded civilization and prepared its way and thrown around it a favoring atmosphere and cherishing guards. The life and institutions of all the Western nations are thus permeated and colored and shaped throughout by the Christian faith. But the reverse is not true; civilization does not always and necessarily lead to Christianity and open the way for its spread; it has often been found in high degree for great lengths of time, without any perceptible relation to the kingdom of Christ.

Now our aim is to Christianize and not to civilize. Deliberately we choose to render the supreme service, and leave the others to follow in its train. We do not go to the heathen nations with steam-reapers and railroads and telegraphs and universities and art-collections, to initiate them at once into our better forms of life. We undertake a greater and more hopeful service; instead of new conditions and surroundings, we strive to develop a *new manhood* and thus to provide the soil in which all those other things at length will take root and flourish and yield their noblest fruits. A people, however cultured, that has not been touched by the knowledge and faith of the living God, must always remain inferior in the higher ranges of human life and attainment.



There never has been a civilization in the earth, outside the reach of Christian influences, which would not have been permanently enriched and broadened by contact with the gospel's life and truth. A Christian Plato would have been a nobler man and a wiser mind than the Plato whom the world reveres. Waken the heathen to the thought of God, of sin, of worship, of redemption, of manliness and self-respect, and they are already half civilized by becoming Christians. And we aim to Christianize. That is our supreme work. All else is secondary and subordinate. To all the heathen nations that are sunk in darkness and are perishing in sin, we come proclaiming the grace of God unto salvation through repentance and faith in Jesus Christ. Not each and every particular blessing of human life do we strive to bring, but the chief and the central and the only indispensable blessing we do bear all abroad. The supreme need of the heathen world is the knowledge of Jesus Christ and his salvation; and it is because we possess this knowledge that we are their debtors. The greatest blessing we have to bestow, the only good that will certainly bless the nations and permanently lift them to a nobler life and larger growth, is the gospel of God's dear Son. And it is to preach that everywhere that we spend ourselves and are spent with joy.

We do indeed plant schools and furnish books, and foster education and the arts of civilized life, and powerfully draw all these peoples to broader sentiments and better practices. But we value and use these things because they further the one great end we seek; they prepare the way of the gospel, or they give effect to its message, or they make the fruit more sure and abundant, and therefore they are employed. The work of modern missions yields many incidental benefits of no small consequence. The explorations that almost necessarily accompany this work enlarge our knowledge of the physical features, the resources, the peoples, of many regions hitherto almost unknown. And this benefit is highly valued by learned and scientific men; and the governments of the great nations have often expressed their sense of the worth of our missionary work in maintaining the peace and order and prosperity of the world. It is doubtful if more important contributions to geography and natural science and philology and ethnology have come from any other single source than from the leaders of the great missionary enterprises of this century. But all such results, invaluable as they are, do not constitute the principal end to which this movement is directed; they are, at the most, but secondary and incidental. The inspiring of human hearts with the thought of the living God, the renovation of personal character in the image and spirit of Jesus Christ, the regeneration of the family and society according to the power of the Christian faith: this is our great aim, to this end all missionary labor is primarily directed. And this is undoubtedly by far the nobler task. The service which makes the names of Augustine and his forty monks immortal was not the discovery of England, the mapping out of its rivers and harbors, its mountains and plains, the disclosure of this people and their varied resources to the world of that day; it was the scattering in all that virgin soil of the seeds of Christian faith and life which have grown at length into the most opulent and beneficent civilization which the world has ever seen. And the gospel truths which our missionaries plant beside a'l waters have a fruitage of infinitely richer worth and range than all the scientific facts they could possibly accumulate.

Deliberately, intelligently, by all the means at our command, we press on this great Christian propagandism, until the whole wide world shall be penetrated and filled and leavened by the gospel. And we confidently expect that every other blessing which man anywhere requires will follow in our wake. A grand and overwhelming argument for the truth of Christianity is thus afforded by the results it is working to-day in all the heathen world. There is no other faith, there is no philosophy, or science, or industrial facilities which can accomplish what the gospel is doing in the earth; in truth, not one of them even dreams of attempting the task. And yet that is precisely what must be done everywhere, and perfectly done, if the race is to attain its true destiny, if civiliza-

tion and light and order are effectually to prevail in the earth. Precisely this glorious office the gospel has been fulfilling for eighteen full centuries; and to-day it opens a wider hand and scatters a richer blessing than ever before.

#### THE OPPORTUNITY.

The privileges of this work can be but touched upon; and yet in this presence I cannot pass them in silence. I will not say that the field of foreign missions opens a broader and more commanding opportunity to the young men of our times than the profession of medicine, or law, or teaching, than political or literary life; for all such comparisons are difficult. But I am free to say that no work anywhere appears that offers broader scope to the largest range of faculties in work that bears directly and permanently on human welfare and the progress of the race. The finest culture man ever gained, the largest powers God ever gave, are not too large or fine for this service. Young men of promise are just as likely to throw themselves away by taking work in academy or college or seminary, in city pastorates and editorial chairs in this land, as by turning to the work in foreign fields. The fame of Augustine has outlived that of all the priests and lawyers and politicians of his age, because his work touched the very things that outlast time and chance and death. The men who in the name of the Lord build other Kingdoms in the heathen nations of to-day will live on in their deeds as long as history shall run its course or God's kingdom shed its peace upon the earth. The service of a Paul, an Augustine, a Boniface, can be rendered only at rare intervals in human history; it is a fortunate age when this opportunity is offered. And ours is precisely such an age; foundations are laying in all the Oriental heathen world which will endure for centuries to come. And the enlistment-roll for apostles to the Congo, the Soudan, to the Chinese and the Tartars is still open; and the providence of God challenges the finest culture and the noblest manhood and the largest powers of the age for their names to that roll. I have not the slightest hesitation, when the young men and women of this generation inquire where they can render the greatest possible service to their age, in placing first and supreme the openings in these mission fields. Certainly the pressure of duty toward these fields, to the Christian heart, must be something wellnigh resistless. What can possibly be a grander or more beneficent work than to share in starting China with her millions and Africa with her vast resources along the track which Europe has followed for fourteen centuries?

Remember that these days will not last always. The time is coming when these heathen lands will be Christianized, and then the pressure of duty will change its place and stress. And then the glorious office of apostle and missionary to the heathen nations will no longer be offered to our choice. The responsibility which thus comes upon our day is tremendous; but the privilege and honor are unspeakably great and glorious.

#### THE OUTLOOK.

Such is the work of this Board, which in all its greatness and breadth it is my special duty to aid in pressing on and carrying to completion in the populous empire of China, in the vast continent of Africa, amid the islands of the Pacific. I fondly believe that the world is one day to see these vast and mighty populations vitally linked to the progressive nations of the West and marching to the step of the best civilization of the globe. I know that Christ at length shall place all these peoples and lands in his crown, amid the brightest of his earthly jewels; and it is the great desire of my heart somewhat to aid and somewhat to hasten the coming of that glorious day.

We cannot mistake the signs of the times or the great lessons of the Christian centuries. Our Lord is marching across the nations and down the ages to complete and endless victory. His light is in all the sky of human life, too clear and fair to be mis-

taken. It is no phantasm which we behold; it is no deceptive light that meets our eye; it is the rising sun of our Redeemer's glory. The sovereignty of the earth and of all the forces therein is steadily passing into the hands of our gracious Lord. The flying years proclaim his growing dominion; the centuries are the grand steps by which he is mounting to his eternal throne; his majestic train is filling all the earth. And we are his heralds; we make ready his way; we summon the nations of men to his dominion; and with unutterable desire we wait for the day when earth's millions shall repeat the endless acclaim of highest heaven, and salute the Crucified as King of kings and Lord of lords.

## REPORTS OF THE COMMITTEES ON THE ANNUAL REPORT.

The reports of the Committees appointed at the Annual Meeting to consider the several sections of the Annual Report are here given, with some abbreviation.

The Committee on the Treasurer's Report, Hon. Philo Parsons, Chairman:—

Your Committee, to whom was referred the accounts of Treasurer Langdon S. Ward, have great pleasure in expressing the conviction, after such careful detailed examination of statements, balance sheets, and books as has been possible, and such comparison as would be required to verify the same, that they believe them correct in every particular—presenting a clear and satisfactory exhibit of the business transactions for the year. Your Committee is further of the opinion that this vitally important department of the Board is conducted with scrupulous care, ability, and integrity. The careful, painstaking audit of the sub-committee appointed by the Prudential Committee, the close, persistent inspection of each and every detail involving money expenditures of whatever amount, and the requirement of vouchers in every instance, be the amount large or small, of all accounts, leaves for us little else than the expression of an opinion of correctness, based on unquestioned evidence. Your Committee have examined the record of investments in the permanent funds of the Board, and also in the legacy of Asa Otis, certified by the sub-committee, and find the present market worth largely in excess of the face value. It is a cause of profound gratitude to God, as also of congratulation to you, that not a dollar has ever been lost by default in the management of the finances of the Board, and that, though its business relations cover the habitable world, the administration of its affairs commands the moral respect and confidence of financial and commercial circles, and its credit is everywhere beyond question.

Committee on the Zulu and East Central African Missions, Pres. H. Q. Butterfield, Chairman:—

The last year of the work among the Zulus has been marked with blessings. The salient points of the Committee's report are four.

(1) The revival. The religious quickening mentioned a year ago was not overrated. It has registered itself in accessions which have increased the membership of the churches thirteen per cent. And the gain is not in numbers alone. There is an advance along the whole line.

(2) The reception of the Bible. Last year was made memorable by the completion of the translation of the Bible into the Zulu tongue, and this version will serve not only the Zulus, but many neighboring tribes.

(3) The temperance revival. At several of the stations gospel temperance meetings have been held once a week. A temperance catechism has been prepared, and both children and adults have been catechized and indoctrinated. The result is that hundreds of Zulus have joined the "blue ribbon" army.

(4) The work of education. Here we have the Umzumbi Home, the Inanda Seminary, and the Amanzimtote Seminary. The latter is both normal and theological; the theological department has fifteen students, some of whom have wrought efficiently in the late revival. Several of the normal students have been converted. There are also the kraal schools. These form the lowest grade, and they send their best pupils to the higher schools, already mentioned. They are not only schools for teaching, but stations for preaching. The schools at Umzumbi, Inanda, and Amanzimtote, will, it is hoped, soon furnish teachers whose influence will be felt all over Natal.

Inanda Seminary is to dedicate its jubilee hall December 3, and thus mark the close of fifty years of missionary work. Thirteen out-stations, 16 churches, 10 missionaries, 16 female assistant out-mission-

aries, 3 native pastors, 37 native preachers, 38 native teachers, 42 other native helpers, and a Zulu Bible: this is the handful of corn whose fruit will one day shake all over Southeastern Africa.

One word touching the Eastern Central African Mission. This is an offshoot of the Zulu Mission. Two missionary families are stationed at Inhambane, and three will soon join them. This is a town on the east coast, whence the movement is to be made into Umzila's kingdom. The adjective "central" is but a prophecy. But that prophecy is that this mission must sweep from Zululand a thousand miles to the Zambezi, and then sweep inland until the word "central" is no longer a misnomer, and Umzila's kingdom belongs to the Lord Jesus Christ.

The Committee on the West Central African Mission, Rev. W. H. Warren, Chairman :

At the time the report of the Secretary upon this mission was prepared, this youngest child of this venerable Board was in a most healthful and vigorous condition. It had safely passed the critical period of its earlier infancy, and gave great promise of large and immediate usefulness. Few mission fields among barbarous peoples have had as bright an outlook at such an early period in their history. The missionaries had succeeded, to a remarkable degree, in winning the respect and confidence of the natives. In a few individual instances they had obtained a special hold upon them. The people of Bailunda and Bihe are found to be far above the average of heathen tribes. Our missionaries were making rapid progress in learning the language and reducing it to writing. Already a vocabulary and grammar have been prepared, which are ready for the press.

The mission had been pushed forward from Bailunda to Bihe, which has been from the first the objective point, but which, until recently, the missionaries had been prevented from occupying.

Even the so-called wars, which have prevailed to some extent during the year among the natives of the region, have been only expeditions for plunder, and have not seriously interfered with the work of our missionaries. While, on account of these wars, the king has forbidden his people to leave the kingdom, under penalty of death, he has cheerfully furnished the mission all the carriers which were needed, both for going to the coast and in their forward movement to Bihe, seventy-five miles from Bailunda.

But meanwhile the Portuguese on the coast were evidently doing their utmost to secure the expulsion of the Protestant missionaries. The latest tidings are that they have in part succeeded. The missionaries have been compelled to leave both Bihe and Bailunda, and to return to the coast. A delegation from the missions is on its way to this country to lay the facts before the officers of the Board, and to consult with them with regard to future operations.

Instead of making any recommendations, as your Committee under other circumstances might do, especially urging that a physician be sent out at the earliest practicable moment, we can only commend the mission and the missionaries to your prayers while remaining here, but more especially in your prayer-meetings, at your family altars, and in your private devotions, as you return to your homes.

The Committee on the European Turkey Mission, Rev. Moses Smith, Chairman :—

The Committee records their deep gratitude to God for his favor which has attended the labors of the missionaries and native pastors mentioned in the accompanying report, and their high appreciation of the effective use which is made of the press and of educational institutions in preparing the way for the gospel. They desire to call attention to the self-denying benevolence manifested, notably at three of the stations, Samokov, Tserovo, and Kayaludere. These brethren have emulated the liberality of the ancient churches of Macedonia, concerning whom Paul wrote the Corinthians. It is affecting to read how some of them out of their deep poverty, while occupying dwellings with mud floors and only one window, or none at all, have built a good church and parsonage at an average expense of \$8.80 per member, without asking help from any other quarter.

The Committee would call attention to the successful introduction of the weekly offering system at one of the other stations, and would recommend the encouragement of this scriptural way of raising money among all the missions of the American Board, and could wish that the same method might be adopted by all the churches of our order at home. We believe that if the example of those stations was to be followed by all our churches, and the plan of a systematic weekly offering for benevolent purposes should become universal, the American Board would not only secure an annual subscription of \$1,000,000, which it so greatly needs for the more vigorous prosecution of the work, but also that many hearts would be blessed by a larger benevolence. The Committee also feel the urgent demand for a strong remonstrance on the part of the United States Government on behalf of our missionaries who are daily exposed to injustice and outrage.

The Committee on the Western Turkey Mission, Pres. J. B. Angell, Chairman :—

The attention of the mission has, during the year, been naturally much devoted to the consideration of the questions which engaged so largely the attention of the Board at its meeting in Detroit. Though

this has interfered somewhat with the active work of the mission, it believed that a free interchange of views has smoothed the way for a better understanding between the missionaries and the Armenian churches, and that a heartier co-operation between them may be expected.

It is an encouraging fact that the sales of missionary publications during the year amounted to \$6,317, and that nearly 36,000 copies of the Scriptures were circulated. We are especially gratified to note the increasing interest in education and the large receipts from pupils in the schools at Constantinople, Nicomedia, Broosa, Smyrna, and Marsovan, and the flourishing condition of Robert College. We look with hope to the fruits of an organization at Smyrna, called the Greek Alliance, instituted by Mr. Constantine, for the purpose of what may be called a Home Missionary and Education Society. It receives some aid from us in its efforts to sustain a school and two native preachers. The establishment of an evangelical association in Pontus, comprising missionaries, native pastors, and delegates for the management of Christian work, and of a Christian association at Marsovan, and of a conference at Cesarea, shows a vigorous life, looking to intelligent and self-reliant action in those centres of Christian influence. Trebizond, for sufficient reasons, has been attached to the Western Turkey Mission. More help is needed at some points, particularly at Broosa.

On the whole we see reason for grateful recognition of the mercy which has cleared in good degree the skies of this mission, so troubled a few months ago, and which seems to promise a more fruitful year to come.

**The Committee on the Central and Eastern Turkey Missions, Rev. Dr. G. F. Magoun, Chairman:—**

In both the missions whose reports are referred to this Committee, the happy results of what was done last year to promote harmonious co-operation between the missionaries and the native churches appear. There is a better understanding, and methods are already largely adjusted in both; while in the Central Turkey Mission the calling together of pastors and preachers and delegates to confer with the missionaries on all questions of interest, is about to issue in a regular annual meeting, at which any subject pertaining to evangelistic and educational work may be deliberated upon by all parties. Under the action of the Board last year at Detroit, it may be expected that these arrangements will everywhere remove the last vestiges of hindrance from misunderstandings as to Christian work in Central and Eastern Turkey. The progress of self-support awakens the hope that in due time the churches will be able all together to carry on the work as their own, with their own supervision entirely. It is in keeping with this hope that the Armenians of Central Turkey have given and pledged about \$11,000 for the college education of their sons and daughters, and that the training of native workers and leaders in evangelizing and in education is so advanced, and so successful everywhere, in the colleges at Aintab and Harpoot, in the theological seminaries at Harpoot and Marash, in the seminaries and schools for girls at Marash, Aintab, Erzurum, Van, and Bitlis. We are not to leave these fields till an adequate training of those who shall cultivate them after we are gone is secured. The work in outlying villages of the graduates of these schools, as well as that of their missionary teachers, shows that we have not placed too high an estimate on the education of women in the Turkish empire, nor cherished unwarranted expectation of its happy results.

And we have reasons for special gratitude in the results of the great revival at Adana, in the work of the Lord following at once upon the great fire at Marash, and in the remarkable self-denial and Christian generosity shown in the raising of what is equal to over \$30,000 for Christian enterprises, at the single station of Harpoot. We have not bestowed gifts, labor, and prayer in vain upon such a people, and may be confident that, whether the clouds that cover the Turkish empire break away or not, the work of God will go on among them, and when they do break will have glorious enlargement.

**The Committee on the Maratha Mission, Rev. Dr. W. T. Eustis, Chairman:—**

The facts and statistics recorded give evidence of faithful work, in the seventeen and a half per cent. increase of contributions by the churches and in the support of fifteen pastors by the congregation, while the church in Bombay has sustained a missionary at a place 700 miles northwest of that city. Your Committee have been impressed at the extent of the Christian educational work carried on by this mission. In addition to schools of lower grade, the report notices, a boys' boarding-school, a girl's school, two high schools, a manual-labor school, a normal school, and a theological seminary, in successful operation, under the supervision of our missionaries.

Sympathizing with our brethren in their sorrow at the small increase of number to their churches during the year, we are grateful for the strengthening of religious principle and the enlargement of active benevolence among the communicants. We are confident that the good seed so carefully planted and watered will be blessed of God with a large increase, and that the gospel of Christ will prevail over the superstitious philosophies and false religions of India.

The Committee on the Madura and Ceylon Missions, Rev. Dr. S. G. Buckingham, Chairman :—

The Committee, in reviewing these missions, have been impressed by two features of their work.

The first is, the variety of labor bestowed upon these fields and the large proportion of native help. In the Madura Mission, while there are thirty-two missionaries with their wives and assistants from this country, there are 386 native assistants, who, as pastors, catechists, religious teachers, Bible-women, and common-school teachers, are aiding them, and being trained to management and support of all this work.

Second, we are also impressed with the economy with which the work is carried on and the tendency toward self-support. Nothing was asked from the Board the last year for the support of the Oodoo-ville Seminary or for the college in Ceylon. Native endowment funds yield some \$750, and the churches raised last year for Christian objects, \$3,280, and more than ever before. In Madura, Mr. Noyes speaks of their contributions as having risen since he took charge of that field, thirty years ago, from 50 rupees to 1,450 rupees.

While the results have not been so marked the last year in these fields as in some others, they have not been barren.

The Ceylon Mission is the oldest but one under the care of this Board. It dates back to our very birth as an organization. It is connected with some of our first and greatest successes, and associated with the hallowed names and invaluable work of Spaulding and Poor, and their associates and successors, who, under God, made this mission an early example of what Christianity can do for heathen people. The other mission in Madura, which grew out of the Ceylon Mission, has just been holding its half-century celebration, when 2,000 Christians were assembled to encourage one another by their own number and strength, and to impress the heathen population by their numbers and character.

The Committee on the Micronesia Missions and North Pacific Institute, Rev. Eli Corwin, D.D., Chairman :—

The friends of missions have occasion for gratitude to God for the marked success which has resulted from the labors of that faithful band of missionaries who have carried the gospel light to the once benighted islands of the South Pacific. The work is not without its elements of trial and discouragement. The report speaks of here and there a falling away; but in many cases this has been followed by sincere repentance and a restoration. If we have occasion to lament that the Pacific islanders so often seem like full-grown children, sinning and repenting and easily lapsing into the same sins again, we have occasion yet more to lament that so many in our own land fall into sin without any thought of repentance or restoration. But the most marked feature of the tidings from Micronesia is the fact that on those very fields where the discouraging features have appeared the richest harvests have been gathered. Coupled with almost every sentence of the report detailing disaster is the declaration that many souls have been gathered into the church.

That economy which results in waste has again been illustrated in the wreck of the third *Morning Star* at the very island where fifteen years before the second *Morning Star* went down, the victim, not of storms, but of strong currents, and of yet more treacherous calms. Both vessels could have been saved if they had been possessed of a power within themselves. It is a happy coincidence that as one *Star* is quenched in the Western Sea another *Star* rises in the East to take its place, to outdo it, we trust, in beneficent usefulness. For so is it that one star differeth from another star in glory.

The North Pacific Institute at Honolulu, for seven years under the able and efficient management of Dr. Hyde, is in a flourishing condition, and every year more and more justifies the wisdom of its founding in the important relation it sustains, not alone to the work yet remaining to be done on the Hawaiian Islands, but also to the mission work in Micronesia. It affords to the future native teachers on the South Pacific groups instructions far better adapted to their special needs than could be secured at more distant and more expensive schools.

The Committee on the Mission to Austria, Prof. G. B. Willcox, Chairman :—

While the Austrian Mission has labored under the disadvantages of the absence of Rev. Mr. Clark who has been recruiting his health in this country, it has, under the impulse of his previous work, made signal progress. Dr. and Mrs. Pomroy, his excellent assistants, have done admirable service. At every communion previous to Mr. Clark's departure accessions on profession were received to the church in Prague. The contributions to beneficent purposes have been large. Also at the out-stations in Brunn, Gratz, Staupitz, the good work has been energetically pushed.

In Austria, as everywhere in nominally Christian Europe, the call of God to earnest work is loud and clear. The chief European cities are neither dead nor fossilized. Prague is growing, in some directions, like a Western town in the United States. Rome itself is beginning to throb with the pulse of



the nineteenth century. France, eager and keen in her renewed industrial life as a republic, will, unless rescued by a timely gospel, be soon far down the grade toward a hardened infidelity. To millions of benighted Romanists, Christian only in name, the genuine glad tidings come with the freshness of a new revelation from heaven. If the fields are not white they are fallow, and they will soon be either smiling with ripened grain or bristle with defiant tares.

On the urgent advice of those who are personally acquainted with the wants and workings of the Austrian Mission, your Committee earnestly recommend its reinforcement by two new men.

The Committee on the Missions to Mexico and Spain, Rev. Dr. Simeon Gilbert, Chairman:—

It is to be noted with profound interest and hopefulness that there are evidences of a growing sense of responsibility on the part of American Christians in the problem of the evangelization of Spain and the Spanish-speaking republics of the New World. For the doing of this work the relations of the government of the United States to these other governments afford very peculiar advantages.

The beginnings that have been made in Northern Spain under the brothers Rev. William H. and Rev. Thomas L. Gulick, with their wives, have been attended with signal success. The combination of various agencies, according as the special situation has made them necessary and possible, that of the church, the school, books, and periodicals directly suited to the wants of that people, is worthy of particular mention, as is the way in which and the degree to which the native agency has been utilized. What has been done here and there is proof of what may be done in many places with the best results, if only there shall be proper reinforcement of workers. But the enforced withdrawal of Rev. Thomas L. Gulick during the past year is deeply lamented.

As for Mexico, your Committee are deeply impressed with the providential urgency of the present situation of that country, and our new relations to it. That we have at last an adequate force of workers there, seems hardly to be the case. A few years ago Mexico may have been practically, in reference to ourselves, one of the most foreign of nations; it is not so now. Commerce, at any rate, discerns the new situation. We are next-door neighbors, and the door between us is at last open. The changes which are rapidly taking place are certain to give extraordinary emphasis to our duty as Christians, not to lag far behind the emissaries of trade and commerce.

Moreover, it is the conviction of the Committee, that throughout the Spanish-speaking countries of South America there must be something for the large number of churches which this Board represents to do for those peoples; and something which evangelical Christians of no other country can do so advantageously as we. The United States is, in their view, the model republic. They all look to this country, with its free, popular, and stable government, its educational and other institutions, and its amazing prosperity, with boundless admiration and envy,—the illustrious example of what is for them their brightest star of hope.

Nor can your Committee refrain, in this connection, from expressing our sense of the value of the advantages which would accrue to every endeavor for the Christian enlightenment of the people, and the development of all gospel institutions in those countries, should some policy of closer international brotherhood, with a view to the peaceful arbitrament of disputes, come into general recognition and favor.

In the name of our Lord, let our motto be: "Not the Old World alone, but the New World; not only the Spain beyond the sea, but the greater Spain under the tropics and the southern cross, for Christ."

The Committee on the Missions in China, Rev. Dr. E. P. Goodwin, Chairman:—

The reports of the missionaries show that, on the whole, everything is in a most hopeful and promising condition. In the newer fields of Shanse and Hong Kong it is too early as yet to look for very marked results. In Shanse the missionaries are busy mastering the language and acquainting themselves with the religious and moral ideas and customs of the people. But everything points to early and gratifying success. The district—a plain 100 by 150 miles in extent—has an exceedingly dense population, embracing not less than 4,000,000 people. It is thickly strewn with large cities, has a genial climate, and an unusually kind and hospitable class of natives. They have heartily welcomed the missionary—the local authorities of one city even issuing a proclamation announcing their coming and warning all against making or allowing any hostile demonstrations.

The Hong Kong Mission, aimed originally at caring for the Christian Chinese returning from this country, is now coupling with this efforts at reaching the unconverted natives. It is gratifying to know that while there are occasional defections, on the whole, Chinese converts who return home stand fast in the faith. Some of these have gone back with the purpose of doing Christian work among their countrymen, and it is believed that in a few years very important aid will be derived from this

constantly increasing band of native helpers. In the Foochow field the force of laborers has been felt to be very inadequate.

In reviewing the reports of the missionaries from the various fields, your committee are impressed with the fact, first of all, that the mighty Chinese wall of bitter prejudice, that for many centuries has been such an almost insurmountable barrier in the path of missionary enterprise, is evidently demolished. The whole vast empire of China stands before us to-day with every door literally wide open, and the missionaries of the cross may traverse it from end to end with greater security of life than they could traverse South America or even Europe. There is really no limitation to what can be done for these teeming millions except that which Christian people themselves impose—the limitation of the men and the money needed for the spread of the gospel.

Another most significant fact is the wonderful success which has attended the efforts of our medical missionaries. Thousands of the natives throng the dispensaries, and on every hand the people open their doors most gladly to these healers of both body and soul. Access to the women of China, which could be had in no other way, is especially secured by the lady physicians, and this among the nobility as well as the common people.

Your Committee share the convictions of these faithful servants of Christ now in this vast and interesting field, that there should be an advance along the whole line of missionary operations. And we would take up and ring in the ears not only of the young men and young women here present, but of all throughout the land, the cry for more laborers to the fields already white to the harvest. Whether as concerns the magnitude of the enterprise to be undertaken, or the speedy and glorious fruitage to be realized—human ambition could ask no grander opportunity.

It is not yet quite clear what the French occupancy in China signifies. It may not, perhaps, become this Board to protest against what seems to us such an unjustifiable attempt to wrest from a peace-loving people a portion of their dominion. But we can and we do put on record our profound conviction that the day has passed for such methods of settling questions at issue between great people, and that by the mediation of some nominally Christian nations, an adjustment of all differences might be reached without the bloody and cruel arbitration of war, which, while honorable to both parties, should not interfere with the beneficent labors of those who are seeking to lead this great Chinese kingdom into the light and hope and glory of a better day. And that He who holds the nation in the hollow of his hand and works all things after the counsel of his own will, will thus overrule the events now taking place, it becomes us and all friends of missions most earnestly to pray.

The Committee of the Report of the Home Department, Rev. Dr. J. L. Withrow, Chairman:—

Your Committee surely voiced the sentiment of such as heard or read the Report of the Home Department, when they said, We thank God and take courage. Because, as year after year the Prudential Committee comes up to the Annual Meeting, there is some fresh memorial of his grace, for which the friends of missions are glad to give thanks. Whatever people prize they will pay for, and whatever they prize most highly they will labor for at the cost of painful sacrifices. To any critic of the Christian church who doubts the depths of its convictions and the intensity of its consecration, we point to them this proof, that from the time when under the eye of the Lord the poor woman gave all she had into the treasury, until this day, those who believe the gospel most cordially give most copiously for its spread, even at the cost of their own self-denial.

It is only what must be that the Board feels a loss of such generous givers as are named in the Report, Hon. William E. Dodge and Hon. Reuben Hitchcock, but the relieving fact is that lives like theirs show others how to make their lives sublime, that departing they may leave their footprints on the sands of the time. These teaching lives are daily gathering more learners. The Divine Spirit seems eager to encourage the prayers of the church to ask for great givers and their great gifts. And when your Committee has noticed so many signs of this they are moved to suggest that if, in years to come, it should become a specific subject of importunate prayer that God shall move the rich to great gifts while living and large legacies in their last wills, thus the means for our usefulness in spreading the gospel might be quickly made a sure million or more a year.

The Committee on the paper presented through Secretary Clark, on "Self-Support of Native Churches," Rev. Dr. R. G. Hutchins, Chairman:—

Of all the admirable papers which from year to year have been presented at the meetings of the Board by its Foreign Secretary, perhaps none has treated a topic of more vital and far-reaching importance than this, upon the self-support of native churches. Because its conclusions are based upon the wide induction of one thoroughly familiar with the whole field, they will not only bear fruit in our own work, but will beneficently influence the policy of other great missionary organizations. Every possible

objection to the principle of self-support is anticipated, and removed by a most discriminating adjustment of the plan to the condition and circumstances of various peoples. The tone of the paper will secure for it a generous and appreciative welcome both at home and on missionary ground, for it is equally sympathetic toward the self-sacrifice of the contributing American Christian and toward the frequent embarrassments of the native churches.

It will brace the faith of our home churches in the speedy evangelization of the world, to learn the actual extent and wonderful efficiency of self-help in foreign fields. It will stimulate their contributions, to know that there are well-defined limitations to our financial responsibility for the unevangelized world.

If it seems stern and severe to require of people, in some instances on the verge of penury, that they at least assist in sustaining their own institutions of religion and education, we must remember how much more valuable, even to such, is manhood than money. Our converts are relieved from the exorbitant burdens of a corrupt and idolatrous worship. Godliness proves profitable to them in the life that now is, fostering temperance, industry, and thrift—saving to them the time and strength and money which they had formerly squandered in frequent religious fetes. That which costs nothing is likely to be regarded as worth nothing, while that is likely to be prized which has come through self-sacrifice. When we exact no self-help we are in danger of placing a premium on hypocrisy and filling our native churches with the unworthy. Even in the most sincere, we may unwittingly nurture selfishness and covetousness, which is idolatry. While, should we only neglect to teach native churches that Christian liberality inculcated and exemplified by the Master and his disciples, we should thus negatively inflict upon them a dire calamity.

But while we thus insist that even the deep poverty of our native churches shall abound to riches of their liberality, do we not condemn ourselves for benevolences which are comparatively but as the crumbs which fell from the rich man's table? If common consistency does not require us to make sacrifices approximately commensurate with theirs, surely it will compel us to give for the spread of the gospel largely, munificently, and to keep giving till it costs us some real, some great self-denial to give. Let our self-sustaining and home-missionary churches be exhorted by the example of our native churches; or by-and-by He who still sitteth ever against the treasury will say of our converts from false religions and heathenism: "They have done more than you all."

The Committee on the Japan Mission, Rev. Dr. H. M. Scudder, Chairman:—

In reading the reports of the missions of this Board in Japan, our hearts are filled with devout gratitude, animated with a great joy, and quickened with a hope that rises almost into an assurance, respecting the speedy Christianization of this most remarkable among Oriental countries, the "Empire of the Rising Sun."

Among the group of profoundly interesting and encouraging facts which these reports present, we call attention to the following:—

(1) God's Spirit has wrought in the schools with a mighty, pentecostal power; and in the largest of them, the one in Kioto, among its one hundred and sixty students, only ten are left unaffected by the divine influence.

(2) Of the twenty-two churches, fifteen are self-supporting. One of them, the Imabari church, has never received any money from this Board, and, though not yet five years old, has two hundred and eighty members. Moreover, all the native churches have, during the year, received in the aggregate less than \$600 from this Board, while they have themselves contributed \$7,000 to the Lord's treasury.

(3) The native pastors have proved themselves to be men of zeal, courage, and sagacity, and upon their churches seems to have descended a spirit of inspiration for the conversion of Japan.

(4) The eagerness with which the Japanese people welcome the influx of new ideas and forces from the West, their willingness to hear and examine Christian truth, the friendliness of the government, and the conviction of leading native statesmen that Japan cannot possess itself of Western civilization without first accepting the Christian religion which is its real foundation,—appear to us to be very wonderful facts. They almost assume the form of prophecy.

This extraordinary state of things appeals to the churches that support this Board, and to all that love Christ's kingdom, calling upon them to do what is possible, without delay, now to furnish Japan with the men and the means to prosecute the work of Christ in the most prompt and energetic manner, believing that the native church, which shall surely arise under such efforts, will be the most effective agency for the evangelization of the Mongolian races that lie to the West of the Japanese empire.

The Committee on the paper presented through Secretary Alden, on "Foreign Missions a Test of Christian Character," Rev. Dr. W. M. Taylor, Chairman:—

The Committee are grateful that, on this seventy-fifth anniversary of the American Board, the Secretary has been led to direct attention afresh to the great fundamental truths which his paper so compre-

hensively and effectively enforces. It is good always to get back to first principles, but the longer an enterprise is carried on, it is the more necessary that these should be emphasized. For in the prosecution of a work which requires many merely business qualities, there is a danger that it should be continued merely as a business, and that the details of its machinery should withdraw the mind and heart from the consideration of the great purpose for which it has been called into existence and the great motive power by which it is to be energized. The missionary enterprise is not an exception to this general law, and, therefore, we are peculiarly grateful to the Secretary for bringing us anew to the contemplation of such all-important subjects as the world's need, the adaptation of the gospel to meet that need, and the obligation under which every Christian lies to make known that gospel to sinners of mankind until "earth's remotest nation has heard Messiah's name." They would recommend that pastors in their several spheres should follow the example which the Secretary has so worthily set, and give themselves, this year, more than ever, to the preaching of these all-important truths; giving peculiar prominence to the guilty and ruined condition of the race; the grace of God in bringing salvation to all men; and the duty of the church as a whole, and of every individual member in it, to make that salvation known unto the ends of the earth. Not forgetting the fact that it is a great privilege to be "allowed of God to be put in trust with the gospel," they would counsel the brethren, especially in these days when so much attention is directed to the guilt of defalcation in the holders of places of trust, that stress should be laid on the fact that Christians are trustees to the heathen world, that each believer should be urged to be faithful to his high vocation, and to aim to be and act upon the spirit of him who said: "I am a debtor both to the Greek and to the barbarian, both to the wise and to the unwise, so as much as in me is I am ready to preach the gospel to you that are in Rome also."

### A CALL FOR MORE MISSIONARIES.

THERE is need of more missionaries at several important centres to sustain the work now in hand, and to turn to account advantages already gained. The missionary force is constantly undergoing reduction by reason of the withdrawal of more or less of its members, rendered necessary because of the infirmities of age, the ill health of their families, or the necessities of friends in this country. Reckoning the number of missionaries and assistant missionaries at 420, and allowing to each an average of thirty years' service, there is need of fourteen new recruits every year, simply to keep up the force now in the field.

To supply present vacancies and such as are anticipated in the course of the present year, new missionaries are needed as follows: three for Western Turkey—one at Constantinople for general missionary work, one at Broosa, and one for Sivas; three for Eastern Turkey—one at Harpoot, one at Bitlis, and one at Van; two for Aintab, Central Turkey, one of them a thoroughly educated physician, to be connected with the medical department of the college, as well as to care for missionary families; two in the Maratha Mission; three in the Madura Mission, one of them a physician; three in North China, including one physician; one for Micronesia, to join Mr. Logan at Ruk; one for Spain, and one for Austria, to relieve the overburdened brethren in these fields.

Added to these is the call recently made by the North China Mission for twelve new missionaries to occupy important centres in the midst of millions of people unreached by other agencies, and as many more to meet the great issues now pending in Japan; and two physicians for the new missions in Africa.

Not less than ten devoted Christian women are required to keep up woman's work in the different fields, well trained and experienced teachers; one to take charge of the girls' school at Monastir in the Bulgarian field, and one to be associated with Miss Page in the girls' school at Smyrna; and eleven for direct

personal labor in behalf of woman, one to relieve Mrs. Schneider at Constantinople, two to take up Mrs. Capron's work in the city of Madura, two to develop woman's work at Bombay, four for Japan, two for Okayama, two for Niigata, one for Spain, and one for Northern Mexico.

Such is a brief statement of the instant need of the foreign work in charge of the American Board. The fields are so varied as to admit of the most careful adaptation to the varied abilities and preferences of candidates.

It is too late in the season to expect to send out many before another spring or the early autumn of next year; but this early call is made to give time to the students in our theological seminaries, and to young men with one or more years of experience in the home field, to consider the question of personal duty to the work of Christ abroad. The Secretaries will welcome correspondence or personal interviews with any who may be pleased to consider the question of duty in this regard.

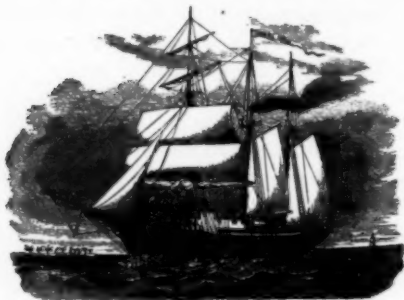
#### CHILDREN'S MORNING STAR MISSION.

How shall the interest awakened in the building of the new *Morning Star* by the generous contributions of the children and youth of our Sunday-schools be made permanent? We know no better answer to this question, which many persons, young and old, are asking, than by the suggestion that the children and youth, with the same hearty enthusiasm with which they have built the vessel, adopt the *Morning Star* Mission as their own, and meet its current expenses, not otherwise provided for, the main part of which will be directly connected with the voyages of their beautiful steam-barkentine. These expenses will include the salaries of the captain, the engineer, the mates and the men, provisions for officers, crew, and passengers, insurance, and necessary repairs. They will also include the support of the missionaries upon the islands, and such help as they may need for the proper development of their missionary work.

Why may not the children and youth of Sunday-schools divide up the amount necessary to meet these expenditures into *annual shares of ten cents each*, every Sunday-school scholar being encouraged to take one of these shares, some to take five, and some ten? Why should not the Sunday-schools be permitted thus to feel that they have a personal ownership in the commander and officers and missionaries, as well as in the ship?

For this purpose we shall probably need about \$25,000 a year, giving the opportunity of an annual investment of 250,000 shares at *only ten cents each, ten shares for a dollar*. A neat annual certificate of shares will be provided for every shareholder, a specimen of which for 1885 is given on the next page. Communications from the captain, the missionaries, and others, as often as they can be received, with pictorial illustrations, will be presented through the monthly *Mission Dayspring* and the Young People's Department of the *Missionary Herald*. Everything possible will be done to increase the interest from year to year in what we shall be glad to call "THE CHILDREN'S MORNING STAR MISSION."

How many Sunday-schools will heartily respond to this suggestion? How many shares may we expect that your Sunday-school will take for 1885? We shall be glad of a response from pastors and superintendents.



**American Board of Commissioners for Foreign Missions.**  
SHARES 10 CENTS EACH.

**HIS CERTIFIES** that

is owner of ..... Share in

**\* THE CHILDREN'S MORNING STAR MISSION \***

FOR THE YEAR

**1885.**

LANGDON S. WARD, TREASURER,  
1 SOMERSET STREET, BOSTON.

Attest, .....  
TO BE SIGNED BY PARTIES ON TENDERS.

NOTE. — Certificates of ownership of shares, ten cents each, the names of the owners to be inserted by those to whom they are sent, will be forwarded on application to C. N. Chapin, No. 14 Congregational House. Contributions should be sent to Langdon S. Ward, Treasurer, No. 1 Somerset Street, Boston.

## THE UNIVERSAL NEED OF THE GOSPEL.

BY REV. WASHINGTON GLADDEN, D.D.

[In response to the vote of thanks to the citizens of Columbus, for their generous hospitality to the members of the Board during the recent Annual Meeting, Dr. Gladden made a brief address, in which, after referring to the pleasure and profit, not unmingled with cares, they had received from the coming of the Board to their city, he uttered the following impressive words concerning the need of the gospel both at home and abroad.]

For myself, I have never been able to see how a man can be a Christian at all without being a missionary Christian; or how a man who believes in Christianity at all, can fail to wish and pray that it may be spread throughout all the earth.



For one, I know that I need the grace that bringeth salvation — not culture nor development merely, but salvation; that I need it, every day, to guide my choices, to brace my manhood, to give me courage for my conflicts and solace under my sorrows. I believe that all my neighbors need it as truly as I do. I believe that the neighborhood in which I live needs Christianity; that the law of love is the only law of the social life. I believe that the nation needs it; that it is the only rock on which political institutions can be founded. I believe that the great kingdoms of industry and commerce need it; that it furnishes the only solution of the troublesome problem of labor and capital; that it is the supreme method of social and political reform. There is nothing that this country wants so much to-day as the religion of Jesus Christ. We want more of it in the church, in the neighborhood, in the state — more of its life-giving truth and power. All my studies in history, in social science, in political science, lead me to believe, with all my heart, that *this* country needs nothing so much as the law and the gospel of Jesus Christ. If this country needs it, why do not all countries need it? If I need the grace that brings salvation, why does not the Zulu need it too? If I am helpless and wretched without it, — and I know that I am, — why is not he? If Ohio needs it, why does not Japan? If it is the foundation of this nation's peace and welfare, why is it not the foundation of every nation's peace and welfare? What our President said last night is true. Christianity is not *a* religion — one of many — it is *the* religion; it is meant for all the world; all the world needs it; and we are debtors to all men to give them this gospel.

There is no other method by which it can be given to them but the method followed by this society. Consecrated Christian men must be sent to preach it and plant it, to illustrate it in their own lives. You cannot propagate Christianity by political machinery, or by the exchanges of commerce; the only way to extend it is to send it forth in the hearts and lives of men who have learned its truth and proved its power. Jesus himself was the Life and Light of men; and his kingdom never comes except through those who have received his life, and who can communicate it to others.

This is the aim and the method of this society; and I trust that you have helped us all to discern a little more clearly the nobility of the aim and the wisdom and reasonableness of the method. To this city, to all its churches, and to all this great State, I hope you have helped to bring home this great truth. Ohio needs to comprehend it, and Ohio is here in this meeting; nearly half of all the guests we are entertaining come from Ohio. I trust that the influence of this meeting will be felt in all parts of this State.

And now, my friends, it remains for us to go forth and do the thing we have been singing of and talking about and praying for. You know that when Moses went up into the mount and saw the pattern of the tabernacle, the Lord told him to go down and build it after the pattern that he had seen in the mount. We have been lifted up here, during these three days, to the high places of vision; and we have seen, — not the tabernacle, nor the temple, but the city, — the city that hath no temple; that holy city, the New Jerusalem, coming down out of heaven to earth, beautiful as a bride adorned for her husband, — the city of God, that yet shall stand upon the earth, with the gates on every side wide

open, and kingdoms and tribes and nations passing through them. We have seen the pattern of the work we are to do; now, let us go down and do it, according to the pattern that we have seen.

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### THE TROUBLES IN WEST CENTRAL AFRICA.

THE tidings that the brethren of this young and promising mission of the American Board have been compelled to retreat from their inland stations to the coast have already been widely scattered. Letters from these brethren, printed in subsequent pages of this number, give graphic and detailed accounts of the events which preceded and accompanied this expulsion. The story is a strange one. It would be difficult to find a more striking illustration of the proverb that "one sinner destroyeth much good." But it is not believed that either one or many men will be permitted to altogether destroy the work which has been so well begun at Bailunda and Bihé.

Those who are familiar with the history of missions will recall the fact that this is by no means a new experience in the work of the American Board, or of other missionary societies. It will be remembered that our first missionaries to India were driven out and compelled to commence their labors in other fields, though at a later day to return. Our now prosperous Zulu Mission, in its early days, passed through an experience more trying even than that which has befallen our brethren in West Africa. When Messrs Grout, Champion, and Adams, arrived at Natal, in 1836, they found an open door, and the next year Dingaan, the king, sent a number of pupils to the missionaries. In 1837 the Sabbath-schools reported an attendance of five hundred, one half of whom were adults, and the Sabbath congregation numbered six hundred; and yet, before this encouraging report could be printed in the United States, the Zulu Mission was broken up and the missionaries, with their families, were compelled to flee the country. Dingaan's conduct was far worse than that now reported concerning Kwikwi, and the prospect of the re-establishment of the Zulu Mission was far less hopeful than that which is now before our brethren who are at Benguela.

This lesson from the past should not be forgotten. The delays and disappointments incident to the establishment of a new mission among uncivilized people are by no means a sign that the people are not hopeful subjects for missionary efforts. Especially do we feel, in view of what has been learned of the natives of Bailunda and Bihé during the years our brethren have lived among them, that there is every reason for persisting in the attempt to maintain our West Central African Mission. We know of no one, either on the field or at home, who is in the least faint-hearted in view of the present state of affairs. The brethren now at Benguela will watch their opportunity and be ready to move again into the interior, when and where the providence of God shall open the way. We may abide in the hope and the belief that He will open the way before long. Promises have been secured, both from Portuguese officials in West Africa, as well as from the Department of State of the United States, that every

effort shall be made to secure redress for the outrage committed against our missionaries.

Three members of the mission, Rev. W. E. Fay and Rev. W. M. Stover and wife, arrived in Boston, October 6, and from personal interviews with them, as well as from some private letters, some facts and impressions have been gathered, not presented in the mission letters, but which are full of interest and have an important bearing upon questions relating to the future operations in Bailunda and Bihé. Some of these facts and impressions will here be given. And first, as to

#### THE COUNTRY AND CLIMATE.

It was neither the climate nor the common people that interrupted the mission work. Our brethren who have returned speak most enthusiastically of the country. Mr. Stover and his family were never so well in their native land as they have been in Africa, and were "never so homesick for America as they have been for their little home in Bailunda," since it was broken up. As to the climate, the air suited them; the evening weariness of our civilized life was unknown to them in that quiet, bracing, upland air. They were supplied, the last year, with abundant and excellent vegetable food from their gardens. They secured, by planting in succession, a constant supply of beans, corn, potatoes, tomatoes, and, indeed, anything they chose. Banana-trees of their planting were beginning to bear fruit. With the exception of wheat, they think all their vegetable food can be grown there. The natives had learned to do all the garden work, except a few of the more delicate parts.

The rainy season, instead of being dreaded, was eagerly anticipated, as supplying the needed irrigation of the gardens, restoring the greenness of the withered grass, and bringing new life to all nature. It was by no means a perpetual downpour. Every afternoon brought showers; often they were thunder-showers. In the dry houses which they had built after their first trying experience of the untrustworthiness of the native thatch, they enjoyed the rains. Neither Mr. nor Mrs. Stover have had a single touch of fever; while their little daughter, a year and a half old, has hardly known a sick day. Both Messrs. Stover and Fay look in better case than when they went out.

#### THE PEOPLE AND KING.

As the climate proved to be all that had been hoped, so, also, the people. "They have the finest forms we ever saw," say the missionaries. Their color is neither black nor yellow, but an agreeable brown. King Kwikwi is described as a superior man, of a noble figure, a pleasing face, and a majestic gait. His queen, Chepapa, is a stately woman, of kindly manners. Kwikwi long resisted the crafty insinuations and urgent entreaties of the Portuguese trader, stoutly refusing to believe evil of his "white children." He had, however, an untaught African's longing for rum, guns, ammunition, and cloth. The missionaries gave him only the latter, and that by measure, while the trader promised him a thousand yards of cloth to every one they gave, and all the rum he wanted. To these delightful offers he added persistent assurances that the missionaries were criminals who had been driven out from their own country, and wished to take

Kwikwi's; that they wanted his life, and had a fetich which would enable them to take it; that they would tunnel under his village and blow it up; that when they had secured his confidence they would bring in an army and make slaves of his people. When this trader assured them that he had read an intercepted letter which told all this, the chiefs were sure it must be true. Kwikwi, however, resisted all the pressure brought to bear upon him for putting the missionaries to death, contenting himself with expelling them and confiscating their goods. Respect and regret are the only feelings our returned friends express in regard to the king.

The queen, Chepapa, was not in the least deceived by the trader. She had remained at the king's village while he was absent on his so-called war, and she sent him word that if he expelled the missionaries she would go with them. To themselves she sent an embassy of forty of her women, saying that if harm came she "would die with them." These women sat down in front of the mission houses and gave at length their reasons for trusting our friends and desiring them to stay. "You teach our children, you pay us for our work, you speak the truth, your little children have been born among us, we do not want you to leave," was the sum of their address. Indeed, they have all along called the two mission children Kwikwi and Chepapa, saying of little Helen Stover: "Here comes the queen!"

#### ATTACHMENT TO THE MISSIONARIES.

As to the common people, they have always been friendly, and continued so to the last. The lads who have come to the school and have worked in the mission families, have shown themselves capable, not only of efficient service, but of a warm and faithful attachment. Their mothers joined them in weeping over the robbery of the mission houses, under the superintendence of the trader's clerk.

The lads Esuvi, Cato, Mondombe, Kapengane, and others, took no part in securing a portion of the spoil, though the men could not resist doing so, seeing that some one would have it if they did not. Mondombe's mother, a fine-looking woman, laid her head on the shoulder of one of the ladies and broke into convulsive weeping when the missionaries left. The lads accompanied them, as carriers, to the coast, as did Nasoko, one of the girls, about thirteen years of age. The latter carried on her head, all the two hundred miles, a small tin chest containing the baby's food, and she never but once allowed that she was tired, though she was sometimes found crying in secret. On that one occasion she sat down at the close of a day's journey and said: "Hallelujah, *da kava*" (I'm tired)!

A lad followed the party and caught up with them on the way. Coming up to Mrs. Walter he put out his hand, but burst into such bitter crying that for a while he could not speak. When he could control himself he said that was the way they were crying for the missionaries in the villages of Bailunda. "If this is so," writes Mrs. Walter, "it is they who are to be pitied, not we." Indeed, the missionaries do not ask for pity, though they have lost almost their earthly all, their clothing, the precious gifts of friends, their books and tools, and the neat and comfortable homes painfully reared by their own hands in the wilderness. "I have not heard one murmur," writes one of the ladies now at Benguela; "the

Lord has left us each other, and in good health. I cannot think that the enemy will be allowed to prevail, and the darkness of heathenism be made doubly dark by the curse of drink. But our Father knows all this people's need; our desire toward them and to do his will. Already this trial of our faith has brought a rich blessing to our own souls. Oh! magnify and bless and praise the Lord for his marvelous goodness to us in a strange land. Do not consider us as suffering in any way. Our clothing is scant, but we can get enough of everything here to make us comfortable in a measure."

As to Bihé, Mr. Sanders wrote after leaving there: "I have been surprised to find how my heart is tied to the place and the people. Of course, it is tied to the place only because the people are in it. It does not seem as if I could give it up under any circumstances." "Our loving Father knows all, from beginning to end," writes another. "It is a precious thing to be made to realize more fully the unchangeableness of our blessed Saviour. And by-and-by all his work will be done, the tangled webs straightened out; the things which now seem dark will be made clear by the light of his countenance, and his name receive the praise and honor and glory that are due him from every nation and kindred and tongue."

With such a people to work for, and such missionaries to work for them, must we not anticipate a scattering of the clouds that now surround this mission, and the sure coming of a brighter day?

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#### PREPARING THE "ESTIMATES."

It has not been customary to print in the *Missionary Herald* the letters from the missionaries which relate to business affairs or to their plans for the expenditure of money. Yet no small part of the labor and anxieties of our brethren arises in connection with these matters. Most of our missions have just passed through an experience which has in many instances been specially trying, in preparing the estimates which are to be sent home, covering the needs of their several fields for the ensuing year, 1885. They have had to face serious questions growing out of two facts—one, that the work was advancing on their hands, calling for larger outlays; the other, that they had been warned that the receipts of the Board would not probably warrant any increase in the appropriations. Among the letters received relating to this matter, it may be well to present one as a specimen to show with what care the estimates are made and how difficult the task is, as well as how impossible it sometimes is to keep down the figures to the extent desired.

Rev. H. N. Barnum, D.D., of Harpoot, Eastern Turkey, writes as follows of the efforts made at that station to conform to the suggestions they had received:

"According to the plan approved at the meeting of the Board at Detroit, by which each mission should receive notice from the Prudential Committee of the amount which may reasonably be expected for the coming year, and 'within which the estimates must be compressed,' the mission has been instructed to make its estimates for 1885 somewhat less than its appropriations for 1884. We found, however, in summing up, that

the estimates, as made in conference with the native brethren, were largely in excess of the appropriations for the current year. So the members of the station devoted several sessions to a careful review of them, cutting out here, paring down there, and striking out aid for buildings entirely, and yet, in spite of all this care, the estimates have gone to the Annual Meeting seventy liras, or more than three hundred dollars, in excess of the appropriations. We could not see any other place to cut down without 'drawing blood.' Now, what is the explanation of this?

"1. The present class of theological students, all of them matured, tried men, complete their course of study this summer, and next year their salaries must be provided for, and a part of this money must come from the Board. We cannot spare one of these men, but need many more like them.

"2. We have the hope of a new class, composed of graduates from the college, to enter the seminary in September; and there are several very hopeful young men at the different out-stations who have not had a collegiate education, but who might take a special course in theology after two or three years of study in the preparatory department of the college. They are all poor, and will need some help. For both of these classes we have put in an estimate of ninety liras. I hope that we shall need to spend more than that sum even, for one of the greatest wants of this field is an increase of faithful laborers. Our sister stations, too, often appeal to us for men.

"3. Some of these faithful workers in the field need larger salaries, and in some cases we have promised the people that if they will increase their proportion we will increase ours.

"4. Some communities which were once self-supporting are ready to drop their burden, as being too heavy for them; and we have learned by experience that a little seasonable help to prevent such an issue is much more economical than the attempt to raise up a community that has once sunk down in discouragement.

"It is quite likely that the other stations in Turkey are experiencing these same difficulties. The truth is that the complete attainment of self-support is not so near as we have hoped. Its progress, without a general revival of religion, which shall bring in a large accession to the churches and congregations, or some great change which shall bring a degree of financial prosperity to the country, must be slow. This is not the time to withhold contributions or prayers."

This letter will indicate to some of our friends the value of "contingent" appropriations, to be made in case special offerings are received to meet them. Such a statement as the above, showing the need of an increased amount absolutely insignificant in comparison with the good it would secure, could hardly fail to meet a response from some, who, though they have already made their offerings for foreign missions, would not wish to let such an opportunity pass for aiding in time of special need.

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#### REV. DAVID B. LYMAN, OF HILO.

AFTER eighty-one years of life on earth, fifty-two of which were spent on foreign missionary ground without once returning to his native land, Rev. David B. Lyman, on the fourth of October last, went from his earthly home at Hilo, Sandwich Islands, to the rest of God's people. He was born at New Hartford, Connecticut, July 29, 1803; was hopefully converted to Christ in childhood, and united with the church when eighteen years of age. He graduated at Williams College in 1828, and at Andover Theological Seminary in 1831. He was ordained with



his classmate, Rev. Asher Wright, long a missionary among the North American Indians; afterward with his wife (Sarah Joiner, of Royalton, Vermont), he went with the fourth missionary company to the Sandwich Islands, sailing from New Bedford, November 26, 1831. Arriving at Honolulu, May 17, 1832, he was at once stationed at Hilo on Hawaii, where he has ever since labored with untiring devotion.

After laboring for a few years as evangelist, he commenced the Hilo Boarding School for Boys, in 1836, of which institution he was the head until 1873, when he was laid aside from active service by the infirmities of age. Twenty years ago this school had sent forth 600 pupils, among whom was a large number of teachers, and its graduates were scattered all over the Hawaiian group. In this way Mr. Lyman did a service for Hawaii, the value of which cannot be easily appreciated. Of gentle spirit, humble in his view of himself, it was characteristic of him to direct one who was to speak at his funeral to "say nothing to my praise; say what you can to make men better." Quietly and unostentatiously he did his work, not anxious for the applause of man, but ready to devote all his powers to the service of his Master. In his old age he was greatly honored by all who knew him. He kept himself fresh by work and study, and when upward of seventy-five years of age he was accustomed to read his Hebrew Bible, both for profit and enjoyment. It was fitting that at his funeral in the native church at Hilo, where Titus Coan had so long preached, there should be a great assembly of Hawaiians, and that both the natives and the foreigners should unite in affectionate remembrance of him whom they loved to call "Father Lyman."

### Letters from the Missions.

#### *West Central African Mission.*

##### THE EXPULSION FROM BAILUNDA.

THE fact that our brethren at Bailunda and Bihé have been compelled to retreat to Benguela was stated in our last issue. Letters have now been received narrating the circumstances attending their expulsion, from which extended extracts will here be given, while other statements bearing upon the matter, received in personal interviews with Mr. Fay and Mr. and Mrs. Stover, who have come to the United States, will be found on another page. For reasons which may be surmised, the person who has caused most of this trouble will be referred to not by name, but simply as "the trader."

Mr. Sanders, writing from Bailunda, June 16, refers to the beginning of the trouble:—

"Before we had been located in Bihé a month a trader from the coast came there. His business is rum-distilling. His purpose in coming to Bihé was twofold: to collect some debts and to drive us from the country. The first object had nothing to do with us, and it is enough to say that he failed to collect. The second had much to do with us, and we were kept more or less informed of his manœuvres. However, we took no notice of him, except to expose his lies about us when they came to our ears. But this was done to the person who informed us of it, and usually to that person only. I took occasion, too, thoroughly to discuss the trader and his accusations against us with a person who, I felt sure, would carry a correct report of it to the king or chieftain. The people of Bihé are not fools, and, through the good providence of God, they refused

to expel us. The trader was told that if he wished to establish himself in the country, well and good. It could accommodate both him and us.

"Foiled in Bihé, he started for Bailunda. The chieftain of Bihé sent a letter to me saying that the trader had gone to Bailunda to make trouble between Kwikwi and our folks; that I had better invite them to come up there and build in safety; and that as he (Jambayamina) was in need of cloth, would I be so kind as to send him ten pieces of our best cloth (about 160 yards). I thought I knew him and wrote back that we could not spare cloth for him; also that the Lord would take care of our people in Bailunda, so we would not worry about them.

"Thus matters stood for several days and we quietly and peaceably went on with our house-building. On the twenty-fifth of May, after we were abed, we heard the voices of two Chilume men near our enclosure. We thought the mail had come and got up. They had but one letter, and that informed us that Kwikwi had sent orders for our friends in Bailunda to clear out of the country. At that time they expected to be plundered, and it was known that the trader urged Kwikwi to kill all the missionaries. 'What!' said the natives, 'the women and babies!' The trader then modified his plan, urging that the men be killed and the women and children be saved. But Kwikwi said he had eaten our food and worn our cloth and none of us should be killed.

"As soon as the letter was read, it was decided that one of us must start for Bailunda, and it seemed best that I should be that one. Next morning I started afoot, since I could get down soonest in that way. Four men and two boys started with me. The two boys were from Chilume and had come a few days before to stay with us some months. Next day about ten or eleven o'clock we met two more men with a letter. This informed us that matters were in a bad state; that we should abandon our things and come down directly; that being all together we might save most of the things, but if separated,

we should most likely lose all; and that as we had taken as little as possible when we went to Bihé, we should not lose much by abandoning the things there. Mr. Walter's letter seemed to leave us no choice in the matter by saying: 'If you do not come down *our fate here is settled*.' Hence I endorsed the letter, advising my wife and Mr. Fay to hurry down after me. They did so, arriving eight days after I did.

"Jambayamina, the ruler, did finely by us, sending one of his sons to see that Mr. Fay and my wife got down here all right, and except for that young man they would have had great difficulty in coming. Trouble between carriers arose, and except Ukwa-hamba had forced the Bihéans to go on, they would have left their loads on the road and gone home."

#### THE TRADER'S STORIES.

"I arrived here on the third day, after dark. We felt sure that if I could have a talk with Kwikwi, he could be made to see the nonsense of the trader's tales. I will give you some of them:—

"These whites are going to tunnel till they are under your *ombala* (capital) and then blow it up.'

"These whites have come to possess the country. Their king has his soldiers in distant countries to the north, east, and south of you. They are converging upon this country and Bihé. They will soon be on you, and then Mr. Walter will be made king over you. The rulers of the land will be carried off as captives, and on their heads they will be compelled to carry large stones which will crush their skulls.

"These whites are fugitives from their land, and I am commissioned to drive them out.'

"(In connection with this last there must be some threat of harm to these people, if we are not put out, though we have not been told of any accompanying threat.)

"These whites have a deadly fetic, and though they have not used it as yet, they will certainly do so.'

"These are some of the stories with which he has filled them. You can see that they are inconsistent and ridiculous,

but they seem to be believed. We are told that the trader seated himself on the ground by Kwikwi, took off his shoes, and put them on the king's feet, telling him to wear them as a token of his friendship. Of course rum has abounded."

#### THE CREDULITY OF THE PEOPLE.

Mr. Sanders's first attempt to reach Kwikwi's new war-camp failed. The trader's clerk had established himself as "king's messenger" in Chilume, the village near the mission station, and forbade carriers to go with him. Mr. Sanders started alone with cloth tied about his waist, as money to procure food and guides for the journey of seventy-five miles. But the clerk followed and passed him in hot haste. A message from Kwikwi soon arrived which frightened the men whom Mr. Sanders had succeeded in hiring, and they refused to go further. He was obliged to return to the station, as a wide belt of uninhabited country, where no food could be obtained, lay between him and the camp. At this time he wrote:—

"It may seem strange to you that such silly stories frighten the natives so much and that in any case this trader can come and compass the expulsion of a mission which has been here for more than three years. It seems strange to me, too, and I am not sure yet that he will succeed. But I will mention some reasons why he has succeeded in so far as he has been successful.

"Except the first nine months of the mission here, Kwikwi and the leading men have been off in camps, at distances varying from thirty to seventy-five miles. Those nine months, being the time when we knew least of the language, were the poorest time in which to know us. Since then the king and head men have seen none of us except as we visited the camp. Mr. Fay has been up twice with me, Mr. Stover once, when he and I stayed twenty days at a camp. I have been to all the camps on this business or that, except the camp in which they are now, but only for a day or two each time. Hence it follows that the rulers are not really well acquainted

with us, and are better material for the trader's purposes than the common people in these neighboring districts. For these have had dealings with us and laugh at the idea of our having fetiches.

"Another, and it may be the strongest, reason why he seems to be successful, is that he talks in the line of their superstitions, and hence they, it may almost be said, believe his stories before he utters them. Being sure that their superstitions are true, these stories seem to be as reasonable as truth can be.

"Another reason is that he talks according to their fears. They, in their hearts, are somewhat afraid we may have concealed power, and he declares we have and that we will certainly use it.

"But you may think it strange that this trader is so hostile to us. It is the old story of the madness of those who walk in darkness against those who try to walk in the light. But we can give some minor reasons: He has a rum distillery at Catumbella; he feels as Demetrius did, but is somewhat more prompt, and he means to destroy the opposers before they can injure his trade.

"But this man is not alone in wishing us away from here. Nearly all, if not all, the traders are very much afraid that we shall ruin their trade. They think we are emissaries of Stanley, and that we intend to divert the trade of these regions from the coast, causing it to flow northward to the Congo! The education of the average trader of the coast is very meagre, and in almost nothing more so, I judge, than in geography. Hence they do not seem to have a sufficient amount of information to enable them to see that such a thing is impossible."

#### THE KING'S LETTER.

The letter from Kwikwi, which was the first intimation had of the success of the trader's schemes, is given in the following extract from a letter from Mr. Miller, dated June 24:—

"On the fifteenth of May we received a letter from King Kwikwi, addressed to Messrs. Miller, Walter, and Stover. The

sum and substance of the letter is as follows: 'I, Kwikwi, king of Bailunda, in solemn council with the noblemen of this country, do hereby notify you to leave this country and its dependencies in eight days, and not to return. If you are not gone in the given time, you will be considered enemies, and I will not be responsible for your safety; you must bear the consequences. You treat me well enough, but you don't give to my noblemen as you should. You don't give whiskey, powder, or guns; your motives and customs are not in accordance with ours. None of you need to come up here to talk the matter over; don't come. This decree is irrevocable.'

"We could scarcely believe it was an expression of the king's desire, for only the day before a verbal message was received from the king thanking us for the usual present we had just sent him, but thought four pieces more would do, and saying that a trader had been begging for permission to force us out and take possession of the premises; but the king refused, saying that Bailunda is large enough for both parties, and the trader could build his own house, if he liked, but no one should molest us.

"The letter in question was written by the clerk of the trader, an educated native, who has since come down to Chilume, near our village, to see us off. The trader himself keeps clear of us. The probability of our going seemed so great that the Bihéan party was advised to join us; for if we must go, all will go together. Message after message, said to be from the king, has been delivered to us, and so conflicting are they that we begin to doubt all we hear. Mr. Sanders attempted to get to the camp, but having no guide, was compelled to return. Mrs. Sanders and Mr. Fay got here from Bihé on the sixth instant, accompanied by the son of the king of Bihé. The king of Bihé has invited us all to come to his country, where we can live in peace. We rejoice at the invitation, but whether we shall be permitted to go there is uncertain. The king's son intended to visit King Kwikwi,

but, like Mr. Sanders, was foiled in the attempt and advised to return."

#### AN INTERVIEW WITH THE KING.

On the twenty-third of June Mr. Sanders started again for the king's camp, hoping by a personal interview to induce him to withdraw his edict. He writes:—

"On the third day, about four P.M., we reached the place. I remained about half a mile away, while one of the carriers went and asked permission for me to enter the camp. He went with fear and trembling, uncertain whether he would be immediately tied up or not. Soon he came back radiant and full of hope, for Kwikwi had said we should come in and put up in Mweni Kalia's inclosure.

"Arriving at the camp, I was almost immediately summoned to meet Kwikwi and the head men. The former shook hands with me, saying: 'Sande, I do not desire your life.' From his standpoint this was a magnanimous greeting, for he had been told by the trader that I was determined to kill him by fetich. And the trader claimed to have certain knowledge of it, obtained by reading the letters we send to our country. To the natives this seemed indubitable proof.

"After the greeting, he asked if I had brought any gift, and I presented a couple of dozen of handkerchiefs, which had been brought for the purpose. When these had been distributed, they told me to state my business. I began, but was interrupted in about two minutes, and then they reviled and upbraided us, as a mission and individually, for about twenty minutes. Kwikwi upbraided me bitterly for purposing to kill him who had always treated us well. Believing this story as he did, he felt that he was treating a rascal very leniently in not ordering his head cut off.

"Most of the more important head men had some complaint against us, but as I sat there and heard them, and understood that these were the gravest charges they could bring, I grew happy. I knew that in the course of establishing the mission we had made some mistakes, from

ignorance. But when Galambole, whose only service to us was to come and, by cutting a gash in a tree, signify the king's permission to cut any tree we needed, complained because we had not, from month to month, sent him presents; when Chitali, who accompanied us on our first attempt to reach Bihé, complained that we had given him nothing (he received a blanket and considerable cloth); when several of the head men declared that we were stingy and mean, and gave them nothing, — I concluded that their accusations would not blacken our characters very much."

#### THE ORDER TO LEAVE.

"When they had unburdened their hearts, Kwikwi said that he had sent seven messengers, ordering us to clear out. Now, if we should not leave in four days from my arrival at Chilume, he would come in person and make an attack on us. He said we might take four bales of cloth to pay carriers, and, also, we might take food and a few clothes. All the rest would be kept and guarded for him and the head men by his messenger, Soma Kesenje. He closed up as follows: 'Sandele, get up, now, and leave this camp. Get out of here and sleep this night in the bush. And do you and your companions get out of my country immediately. Let those who are fools try to go to Bihé. Clear out; we don't want you here. We want the whiskey-man, the powder-man, the gun-man. You are not Ovindeli. The trader is my Ochindeli; I wish to have him live with me.'

"There was nothing to do but get up and go, which I did. Mwani Kalia, the head man of greatest influence, also motioned my carriers to get me to leave immediately. They said afterward that he perceived that Kwikwi and the other head men were working themselves into such a rage that they would soon have used violence. As it was, several of the latter followed us as we were leaving, calling out that my bed and food-box be plundered. But Kwikwi and Mwani Kalia would not allow it to be done.

"My carriers, one or two of whom

remained behind a while, said that the trader, went up to Kwikwi after my departure, and, taking his hand, said: 'You have done grandly; you have done nobly.' Next day a servant of the trader overtook us, and a little later one of my men informed me that he tried to bribe them to abandon me, that I might have to walk the remaining fifty miles to Chilume."

#### PREPARATIONS FOR LEAVING.

"As soon as I reached that place we began to prepare to leave. Carriers could not be got at first. They feared to take us to the coast lest we should tie them up. At last we got about fifty or sixty. But before starting they plundered Mr. Stover's house, beginning when the ladies and children were still in it. The former had to pick up the children and run out of the compound. There were crowds there, each intent on securing as much as possible for himself. They acted like mad people, except that they offered no violence to our persons. As the ladies were rushing out with the children (the rest of us were looking after other affairs, supposing them to be all right where they were, at one end of the house), some men tried to snatch off their aprons; but a good punch 'below the belt,' administered by the one assailed, sent the assailant, in one case over the stove, and in the other case over backwards."

#### JOURNEY TO THE COAST.

Of this difficult and perilous journey Mr. Fay writes: —

"We had been more or less hopeful all the time until Mr. Sanders returned from the king's camp. During his absence I had fitted together the window-sash for the house in Bihé. But Sunday noon, while we were at dinner, Mr. Sanders came home, and we heard the fatal order from the king. We could doubt no longer. The king had spoken it, and emphasized his order by driving Mr. Sanders out of his war-camp. Yet he (the king), more humane than the civilized white trader, refused to permit any one's life to be taken.

"After a hurried repacking we were

ready to leave our work and former homes. July 4 was the day set, and after many trials and vexations, and with not a little excitement, we were set down outside the village gate, with all the property they would permit us to take.

"That evening we went two miles and slept under the blue sky. Next day nine miles more were added, and, having robbed us of all the cloth and goods that they could lay their hands on, nearly all of our men went home, leaving us in a camp by the Kulele. Here we stayed several days, where we were able to get men for many of our loads, but were compelled to leave sixteen stored in a village. Two more marches further on and again we were left by part of our men. Here it was deemed advisable that part of our number move on and the rest wait for carriers. In this way we were able to save much more than we would otherwise have done. The first party went on, and in about six days reached Mr. Coimbra's, a half-caste, who lives in Chivula, where we were joined two days afterward by the party who had remained behind. Mr. Coimbra invited us to occupy his house, himself sleeping in a native house. He furnished us with everything in his power, killing an ox, and showing many other kindnesses which cannot be numbered. It can be said that every thing that a man in his position could possibly do he did for us, and would have added to that had it been in his power.

"From this place we were at last enabled to start with all our men, going in two parties as before, and after seven days we reached Catumbella. Of our stop at Mr. Coimbra's, I must say that if the Lord had not turned the heart of this man toward us, it would have caused us not a little suffering. Had he not received us so hospitably our carriers probably would not have gone on to the coast with us. It would have required nearly twenty days for one of us to have gone to the coast and bought supplies and cloth and returned to that place.

"In that time all of our provisions would be exhausted except native mush

and beans. The efforts the ladies made in eating native mush were not the most reassuring, so that not a little suffering was saved the ladies by the kindness of this half-caste."

Let thanks be given that our brethren are thus delivered in the time of peril, with prayer that the way may soon be opened for their return to their field.

In regard to the suggestion of occupying Bihé, Mr. Sanders further states that the mission did not go to Bihé, when thus opposed in Bailunda, because there was as yet no finished house in Bihé, and only one tent. The season for securing grass for thatch was nearly over, the rains were at hand, and sickness would surely have followed such exposure. Moreover, they had as yet no gardens and no store of provisions or cloth there, and no assurance of communication with their base of supplies at the coast. Neither had it seemed to them wise for Mr. and Mrs. Sanders to return to Bihé alone, leaving the rest to get to the coast as they could. The journey would be difficult, perhaps dangerous. The carriers, if engaged, would be likely to leave the party, and Mr. Sanders's experience and knowledge of the language would be needed.

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#### *European Turkey Mission.*

Mr. BOND writes from Monastir, September 15:—

"Last Sunday I preached to my largest audience in Macedonia, over 130 being present. There appears to be more than ordinary seriousness among our hearers. After the morning service an Albanian bookseller was examined, and received to communion. Three or four others wish to be examined before our next communion season. I am in favor of organizing a church here, with one of us missionaries as acting pastor, as they are doing at present in Samokov. It may be a long time before we will have a native pastor here.

"Mr. G. D. Kyrias is doing well in his work for the Albanians. The exarch is about to establish a theological school at Prilep.



"Brigands are quite active in some regions about us. Last week ten students *en route* for Salonica were robbed, a few miles out of Prilep. Mr. Baird goes over the same road to-morrow. On my way to Sophia I spent the last night at a village *khan* ten miles from the city, and in the night the *khandjes* received a note from brigands, demanding £200."

### Foochow Mission.

#### AFTER THE FRENCH ATTACK.

LETTERS written from this mission since the bombardment of the forts in the Min River by the French report little beyond what was received by telegraph and was published at the time by the daily press. Several of our missionaries were at the Sanitarium at Sharp Peak, at the mouth of the river, and others were at the Foreign Settlement near the city. No harm had come to any of the number, and no permanent interruption of missionary work was apprehended. It was hoped that the new reinforcements from this country would come on without delay. Dr. Baldwin writes, September 1:—

"Many members of the other two missions (the English Church and American Methodist Episcopal Missions) removed to Hong Kong and Shanghai. We have two United States gunboats, one near the Settlement in the Foochow suburbs. The English also have gunboats, and unite with the Americans to protect foreign residents. An English gunboat is, or is to be, stationed at Sharp Peak, for the protection of the telegraph station and of us missionaries. The Settlement on the south side, in the suburbs, will be defended by marines from English and American gunboats, in case of need. The danger is from vagabond thieves and pirates and from the disorganized soldiery. But with an ordinary amount of care and vigor on the part of the local Chinese government, there will probably be no mob violence.

"The consternation and distress among the people have been very great, and numbers have removed from city and suburbs

into the country, in apprehension of a French assault on the city itself. If, as we now hope, the actual warfare is over, quiet will soon prevail. The Chinese are very poor, and must work or starve. Their actual and pressing needs will compel them to return early to their usual avocations, and their own interests, of course, array them against the dangerous classes, who are comparatively few in number.

"The effect of this French inroad on the future bearing of the people toward foreigners remains to be seen. They are learning to distinguish between nationalities, and the local government in its proclamations has been careful to say that the trouble is with the French only, and that there are *no French residents* at Foochow. Many, too, know that our government offered to mediate, and are impressed with the facts of our uniformly kind treatment of them during these many years. All these things work for us, and the blessed Jesus, whose we are and whom we serve, will take care of us and of his own cause among these native churches, and the hundreds of thousands of poor heathen souls."

Of the conduct and condition of the native Christians, Mr. Walker says:—

"We hope that present disturbances will be over soon, and that they will leave the field in a much more hopeful state. The example of our chapel-keepers and other helpers in staying in their places has had a good influence on their neighbors. The preacher in the city, Mr. Ling Nixing, at the beginning of the trouble, was thinking of taking his wife to her home in the Yungfuh district; but he found that all the neighbors were watching his actions, and were ready to take alarm on the first sign of his leaving; so he did nothing till the alarm had subsided for the time, and then, as his wife's family were, and had been before, urgent for her to return home on a visit, he sent her off. But he himself, with his parents, stays in the chapel.

"We feel much more concern for the native Christians than for ourselves. They must suffer from the hard times consequent on the present disturbance, and in case of war might be in circumstances of great

danger and trial. Still, how easily God does keep people in the midst of danger when it is best that they should be so kept, and how unsafe we are anywhere without the divine keeping."

### North China Mission.

#### NEW CHAPEL AT PEKING.

DR. BLODGET writes from Peking, July 26:—

"Our new chapel was opened on the thirteenth of July. It is a substantial brick building, well-ventilated, furnished with a desk and seats, and every way adapted for street preaching. The site is admirable, being on the main street, but five minutes' walk from our houses. The former chapel on the same site was an old tin-shop. The Otis Fund has built this new chapel, and if the good man could witness the daily and constant preaching of the Word of God within its walls, he would, I think, be satisfied that this, at least, was money well spent.

"In this chapel one may teach the gospel year by year, each day from ten o'clock, A.M., to four or five o'clock, P.M., to audiences varying from twenty to eighty, or to more, if the speaker has power to attract them. The only limit to the preaching is the strength of the preacher. Of course this preaching is now largely done by Chinese. Yet it is undeniable that the people prefer to hear an eloquent and able *foreign* missionary to hearing any one of their own number. Who is there among our young ministers, or among the leaders in our theological seminaries, whom the Holy Ghost will separate to this work, to proclaim here, like Spurgeon in London, a pure gospel for forty years, as God may give grace and help, or to do the same in some other city of this needy land?"

#### A "RAIN-PROCESSION."

The practice of the Chinese, in times of drought, to drag the images of their gods through the parched and dusty streets to show them how much need there is of rain, was witnessed by Mr. Sprague as he

with his wife was approaching the suburbs of Yu-cho. He writes:—

"After passing several small companies, each bearing a small god in a rickety chair, we met a great crowd bearing their great dragon-god on an immense framework. We drove close to one side and stopped for the crowd to pass. But instead the procession halted, and the leader came to us and ordered us to get down from our cart, out of reverence to the 'great rain-god.' 'No,' I said, 'we worship God only.' But he insisted that we must get down. 'No one can sit while the dragon is passing by.' I firmly refused, explaining our reasons as well as I could in the midst of the great crowd and the rapidly increasing excitement. The leader was enraged that he could not secure our reverence for their god, and the crowd was furious, taking up dust and sand and throwing it on us. I asked the leader's name and place and told him he would hear from the *yamen* about this affair.

"Just as I began to fear mob violence he ordered the procession to move on; why, I don't think any one knew at the time, but I am now confident it was of the Lord. A few more seconds' increase of this fury and doubtless violence would have been done us. We did not then fully realize how narrow was our escape. We noticed many of the crowd carried pitchforks, etc.; and when, after two hours' weary waiting in the hot sun, for crowd after crowd to pass out, we finally entered the city through another gate, we found the one use of the pitchforks had been to reach up and break the ornamental tiles from the shop roofs. Nearly all the shops on the two main business streets were entirely dismantled of these ornamental tiles. These rain-god processions have caused almost a reign of terror for a few days. Officials could not arrest them, and women dared not go on the streets. Of course in this state of feeling we could not expect many visitors, and we had very few."

#### THE USE OF OPIUM.

Mr. Beach, of Tungcho, writes briefly of what he had seen in his first missionary

tour, made in company with Messrs. Chapin and Sheffield, starting from Kalgan:—

"The scenery, especially in Mongolia; the inns; the splendid opportunity for walking; the skylarks and the forget-me-nots; the rains and mud and rocks which seemed to conspire against our poor cart; the crowds which everywhere pressed upon upon us with curious and unquenchable persistence; the preaching, or rather familiar talks on Christianity; the book-selling, — these and countless other experiences made the months as rich and novel as could be desired. Of course I myself had not sufficient command of the language to do much, particularly in a district where the dialect differs so from the Pekingese. However, I did indulge mildly in book-selling in two of the cities, an occupation which afforded some amusement to the people perhaps, and did me no harm. At any rate it made me feel happy to be doing some direct work for missions, and particularly so as the books were bought by people in a plague-smitten district.

"Oh, if you could just go for one day into Shanse and see for yourself the awful inroads of opium, you would realize, as you never have before, what a dreadful future awaits that fated province, and every other province, which yields to the drug. Scores of inquiries in different towns elicited the evidently truthful replies: 'Three tenths, four tenths, six tenths, seven tenths of us are opium-users. Can you give us medicine?' If 'gospel temperance' is the demand of our country, assuredly the gospel is needed here in China a thousand-fold more to save provinces which have not yet become enslaved to the opium habit, to say nothing of the myriad sins of paganism from which the empire needs to be delivered. While I stay in China I need never lack for work. It rises mountain high on every hand."

#### *Shanse Mission.*

##### A MOSLEM COMMUNITY.

THE mission force is now concentrated at Tai-ku, from which city Mr. Tenney

sends (August 13) an interesting account of a Mohammedan community quite distinct from the surrounding Chinese:—

"Recently we have had something to do with the Mohammedan community living in Tai-ku, and some of our conversations with them have been quite interesting. In this city the followers of the false prophet number about 15,000. They are not Chinese, though in complexion and features they have grown to resemble them. They are the descendants of Arabs who came to China, they say, more than a thousand years ago. The Arab blood has become mixed, owing to their custom of taking Chinese wives whenever it is not convenient to intermarry with those of their own race. They have kept aloof, however, taking wives of the Chinese, but not giving their own daughters in return.

"During all this thousand years in which these people have lived among idolaters, they have kept the faith that was delivered to them by Mohammed, and have guarded with the greatest care the worship of the true God. Every day they offer their regular petitions, and every Friday they gather together for public worship. They study Arabic, and conduct their devotions in that tongue. Their strict ceremonial observances have helped to keep them from fusing with the Chinese, since they not only will not eat pork, but consider it unlawful to eat any flesh which has been killed without first having the name of God pronounced over it.

"Several of the Mohammedans dropped in to our Sunday morning service a few weeks ago, and hearing that I had the Scriptures in Arabic, a delegation called on Monday morning. They seemed quite startled to find other Scriptures than the Koran written in their sacred language, and the fact of my having the Arabic Scriptures went far toward gaining their respect. We had a long and earnest conversation on the subject of the Christian faith. It seemed strange, after talking with those who have such difficulty in comprehending the most elementary truths of religion, to have these men lead directly to such questions as the nature of Christ,

the necessity of an atonement, and the second coming of our Lord."

#### THE QUESTIONS OF THE MOSLEMS.

"The first questions with which they plied me related to the divinity of Christ. 'If we said that he was the Son of God, did God have a wife?' And, 'If we said that Christ was God, did we not limit and degrade God, and lose the idea of his infinity?' They seemed to be satisfied with my explanation that Christ is called Son of God because his body was created without an earthly father, and because God's Spirit dwelt in him. I assured them that our doctrine does not diminish God, but that, while in Christ, he is still the omnipotent and omnipresent God. Then we took up the doctrine of the atonement. I told them that the weakness of their system was that they had no provision for the redemption of sin, and I told them how Christ suffered that we might go free. They seemed to be much interested in this truth, though in reply to my saying that they had no doctrine of redemption from sin an old man gravely remarked that they had the doctrine of forgiveness, and daily prayed God to forgive.

"The next day several others called, and before leaving asked me to explain to them our doctrine of the atonement. In response to their urgent request, Mr. Stimson and myself attended their worship. As it was conducted in Arabic, it was unintelligible to us. The service consisted of chanting, oral and silent prayers, with many kneelings and prostrations. The leader told us with pride that their worship was precisely like the worship at Mecca. We were pleased to see an Arabic Testament, which we had presented to them, lying on the table with their own sacred books.

"The leader, a priest of the Tai-ku community, is reading the Old Testament now, and comparing it with the teaching of the Koran. He came to me the other day with the passage: 'In the day that God created man, in the image of God made he him,' and asked if it were possible that we taught that God had a *body* like

Adam's. A little explanation satisfied him with the truth of the passage rightly interpreted. These Mohammedans seem surprised to know that there are Christians who neither worship images as the Romanists, who have been in China so long, nor in any way divide the honor due to God alone. The minor resemblances in our forms of worship also surprise them. When we were at their service I overheard one man telling the others that our worship was so nearly like theirs that we even said 'Amen' at the end of our prayers as they did.

"If these men could only be led a step further, into the pure light of Christian truth, they would make a strong nucleus for a Christian church. The very fact that they have such a treasure of truth in their own religion, as compared with the atheism and idolatry of the Chinese, makes them feel too rich to be in need of our help. We need more than human strength to present the truth to them so as to win their souls."

#### MOUNTAIN VILLAGES.

Mr. Atwood writes of another hopeful class among which he expects to labor:

"I am at present spending a month in a mountain village with my family for recuperation. The village has the salubrious sounding name of *Yellow Dirt Medicine*. It is only five miles from Tai-ku, and is more than a thousand feet higher. The air here is pure and bracing, and the water good spring water. The contrast between this condition of things and the foul streets and polluted air and water of the city is very great. I think we shall find this an important feature of our work in the future, especially those of us who are to live in closely crowded cities. Rooms can be rented in a small mountain village, and we can spend the whole of the hot summer months doing work among the mountaineers. And, really, I think our most hopeful work lies in this direction. These mountaineers seem much more frank and open-hearted, so far as I have observed as yet, than those on the plain; and work among them must be much more direct in the way of early conversions than in the

large cities, or even villages, on the plain. The villages are mostly small, but very numerous. The mountains are, many of them, terraced to the very summit, and the population, though much smaller than formerly, is probably much larger than in the best farming lands in Ohio."

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### Japan Mission.

#### NEW SCHOOL BUILDING AT KIOTO.

MR. LEARNED writes, September 22: —

"Our new school year began on the fifteenth with a better attendance than ever before. The new class of beginners numbers fifty-four, considerably more than ever before, and the whole school numbers over 170, filling our buildings to their utmost capacity. The English-speaking theological class numbers nine, and the two classes in the vernacular theological department together count up nearly, or quite, thirty. The advanced class contains several preachers, who have come to get the benefit of the third year of the course.

"On the afternoon of the fifteenth we dedicated the new building. Professor Morita, Dr. Greene, and Rev. Mr. Kanamori, made addresses, and Dr. Gordon led in the dedicatory prayer. There was a large audience, and all felt that the school has made a great step in advance. This occasion reminded me of the time when the first buildings of the school were dedicated, just eight years ago, and the contrast marks a great progress, both in the growth of the school and in the general work. The new building is built in the most substantial manner, and is meant to endure. It stands at the west end of the school grounds, and the main entrance is on the east, facing the grounds. From this entrance a broad hall extends through to another door on the west. A side entrance on the south leads directly by the stairs to the second floor, and also communicates with the main hall. There are four recitation-rooms on each floor, and it is a great comfort to move from the dingy old rooms to these new and commodious ones. A tower rises above the main en-

trance, and contains places for a bell and a clock, both of which are much needed. It will do very much to show that the school has come here to stay. May the spiritual and intellectual discipline of the school be as thorough and well founded as is this building!"

#### THE OUTLOOK.

The letters recently received were written just after the brethren had returned from their period of rest at the mountain retreat near Kioto, where many of them spent a few weeks during the extreme heat of summer. These letters are full of expressions of hope as to the future, and give many details of plans for work during the autumn. The following letter from Mr. De Forest may be taken as a specimen:

"I am in good health, and have begun my fall work by a visit to Sakai, a city seven miles from here, — the one we used to tackle in the early days of our work here. *Now* we mean business. We don't propose to take hands off until a church is established. The Osaka church has sent an excellent man, with his family, to live there in the centre of those fifty thousand people, and he has already gathered a regular class of eight or ten, who not only study the Bible with him, but who are praying and singing too. Besides, from fifty to a hundred gather every Sunday evening to hear him preach. Two Christians plan to go to his help one night every week. It will be our joy to see this Jesus-hating city yield — and yield it will. Already we have one earnest band the other side of Sakai, at Kishi-no-Wada, and a church will be there soon."

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### Northern Japan Mission.

#### THEATRE-MEETING AT NIIGATA.

FAVORABLE reports continue to come from this new mission. Rev. P. Sawyama, pastor at Osaka, and two students from the Kioto school have visited Niigata and assisted in evangelistic work. Three persons united with the church in July and three in August. Mr. Gulick writes, September 4: —

"On the twenty-first ultimo our Christian people arranged for an evening public lecture meeting in the theatre. The building was filled with an audience of 600 or 700, the most of whom gave good attention. The speakers were Mr. Davis, Mr. Sawayama, Mr. Yamanaka, of the Kioto school, and two of our young Christian men. Some of the subjects were: 'Man's Religious Nature,' 'The Bible the Foundation of Civilization,' 'Christianity the Conquering Religion.' A part of the speakers commanded quiet and respectful attention, while some of them and some of their sentiments called forth noisy but good-natured expressions from a minority. Among the more noisy dissenters and disturbers were many Buddhist priests, regarding whom it was remarked that many of them kept their hats on through the evening, thus covering, and in a measure concealing, their shaven heads. Taking the fashion from the audiences of English reading students of Tokio, who have adopted the English method of expressing sentiments of approval or disapproval of a public speaker, our Niigata audience, wholly ignorant of the English language, greeted the speakers with clapping of hands and by shouts of the familiar English, 'Hear! hear!' and 'No! no!'

"It was with no little solicitude on our part, as well as on the part of our Christian people, that we ventured on this public challenge for the discussion of Christian themes. The result was very satisfactory to us all. The audience was ready to listen, and even the noisy minority did not attempt to drown the speakers, so much as to express their protest against the sentiments they rejected. Of course in this Buddhist stronghold such Christian assertions could not be allowed to pass unchallenged. This is the city and province in which, within four or five years, the preacher of Christianity has been greeted with stones, and where a chapel, as at Nakajo, was torn down by an angry mob. That a theatre-meeting, of free admittance, for the discussion of Christian topics could be held without disturbance, marks a new era in the province of Echigo."

#### CHURCH ORGANIZED AT MURAKAMI.

Murakami is situated forty-four miles north of Niigata. Mr. Davis reports as follows:—

"The believers at Murakami, not regarding themselves as yet fully organized, recently invited us and delegates from the Niigata church to meet there, to consider the question of organizing them into a church. This council met on the twenty-third of August, and, after hearing a written report of the Christian work that has been done in Murakami from the first, and the desire of the resident believers regarding the organization of a Christian church, and after examination of their creed and covenant and church rules, voted that it was wise to organize a church at once. Then four candidates for baptism were examined, this service engaging the attention of the council and the little band of these already baptized, from an early hour in the evening till eleven o'clock.

"At the service of organization, on the following day, Mr. Davis preached the sermon and conducted the Lord's Supper at the close of the service. Mr. Gulick administered baptism to the new believers, and led in the prayer of consecration of the new church, the native brethren taking the other parts of the organization services, one of the members of the new church very appropriately reading the creed and covenant. The new church starts off with fifteen members—ten male and five female.

"On the evening of the organization, three native brethren spoke at a public meeting of about 175, who gave very excellent attention. The following evening, the new church having hired the theatre to the city, a large public meeting was held, lasting from eight to eleven o'clock, P.M. Three native brethren and both of your missionaries spoke to a house full and a large crowd besides standing around the windows on the outside, some even climbing upon a low roof on one side that they might hear through the upper windows. Twelve hundred persons were said to have entered the theatre grounds during the evening, but this number I think too large. Yet I am confident that not less



than 800 persons heard the greater part of the addresses, and the most of these listened with interest. A small portion sought to make some disturbance, more for the fun of the thing than from positive dislike of either the speakers or their addresses.

"Even before this last meeting, it was said that if three men continued talking in the street or any public place, after passing

the compliments of the day, the subject of their conversation was sure to be Christianity. Murakami is most surely a promising field at the present time. It is outside our treaty limits, and besides it would be about impossible for us to visit it during the winter. We deeply regret that we have no man who can at once become the pastor of this new church in this most interesting and hopeful field."

## Notes from the Wide Field.

### AFRICA.

EAST AFRICA. — A year and a half ago, Mr. Wray, of the East African Mission of the English Church Missionary Society, established himself on the Teita Hills, northwest of Mombasa, at a place called Sagalla, about half-way between Mombasa and Kilimanjaro. In a letter in the *Intelligencer* Mr. Wray describes the place and people among whom he has labored with extraordinary self-denial. The Wa-Teita are all nearly naked, tattooing their bodies, and pulling out their eye-lashes. Their teeth are filed to sharp points like nails. Their heads are shaven, with the exception of a round piece on the top. They cover their bodies with oil mixed with red clay. Their wives are practically slaves, and are bought for about five cows and ten goats. The people are inhospitable to strangers, and if they catch them, either kill them or sell them. The houses are round, consisting of a fence of sticks about three feet high, with a thatched roof. Before Mr. Wray went among these rude and repulsive people there were established houses for the keeping of slaves, who were to be sent to the coast. These houses have since disappeared. It has been a severe struggle to obtain a footing among the people, but Mr. Wray has succeeded, and won their confidence. This is what they themselves say of him: "The Mzungu is not like us, neither is he like the Swahilis; there are never any quarrels at his place. He plays with our children. He allows those oiled people to sit near him, and people with sores are not driven away from him, like the Swahilis. That man has no sin. He has also destroyed the hawks which take our fowls. This is a good man."

A missionary from Frere Town who has recently visited Mr. Wray, says he had not seen a white face for many months. The people had accused him of keeping off the rain, of which they were in great need. His bell, his looking-glass, and his thermometer were, each in turn, supposed to hinder the coming of the rain, and had to be put out of the way. But their fears have now ceased. The mission is situated in the midst of a population estimated at ten thousand.

THE CONGO. — The steamer *The Peace*, which the English Baptists have sent for the Upper Congo, has at last been launched at Stanley Pool. The vessel was carried in 800 pieces from England to Stanley Pool, the latter part of the way on the backs of men, and yet not one piece was missing, and she is now ready for service on the waters of the Upper Congo. The English Baptist Board appeals for large reinforcements of men for service on the river.

MUQUENGUE. — Among the papers left by Dr. Pogge, the African traveler, recently deceased, there has been found a letter addressed to "Nura Futa"—the Emperor of Germany—by the King of Muquengue, in whose territory this German explorer had established his farthest inland station. This curious document is as follows:—

"O thou who art great upon the waters! Sovereign of all people! Send me a medicine that my subjects may not die, with good fire-arms, double-barreled and loading from behind (breech-loaders). If you do that I will be ready to go with your children wherever you wish. I want also a great statue like a man, with a coat, a hat and feather, a great music-box, a large and handsome glass; in short, everything which has not yet come into my country, so that all my *kuolo* will come to my town to see these beautiful things. Send me also a uniform. And then I will go with your sons everywhere they wish, as I have already done with Kossonge (Dr. Pogge), and with Kassa Pu Baba (Lieutenant Weissman), with whom I went to Lualaba. I am your servant, and I wish to keep up a great friendship. Send me also some large rockets.

MUQUENGUE KALAMBA."

MR. STANLEY ON THE CONGO.—No one is better entitled to speak in regard to this river than is its intrepid explorer. In recent addresses given in England concerning the political and commercial relations of the Congo valley, Mr. Stanley urges the recognition of the International Association as the supreme authority on the Congo, declaring that under its flag the commerce of this vast and open region would be free to all people. He affirms that the basin of the Congo might be made more valuable than India, that oil-palm and rubber trees cover the islands and mainland, that the gum-copal is so abundant that tons may be found among the boulders of the cataract region, and that the commerce in ivory and ground-nuts would be very valuable. He says that if every inhabitant of the Congo basin had one Sunday dress every year, not less than 320,000,000 yards of calico would be required. The 1,350 miles inland from the lower station on the Congo stretch through a region of 130,000,000 square miles, containing a population of 40,000,000 souls. He calls for a railway to be built from the Lower Congo to Stanley Pool, and affirms that, if this were done, a trade of \$130,000,000 annually could be developed in the Congo basin.

LAKE NYASSA.—The troubles in this region in April last, growing out of conflicts between the Makalolo and some traders, were quite serious. The little steamer *Lady Nyassa* was sunk by the natives on the Shiré River, the cargo having been previously stolen. Parts of the *Good News* have also been destroyed, and the *Ilala* only escaped by moving away from the point where the attack was made. It is reported that at Bandawe the people assemble to the number of two or three hundred, with one or two chiefs, and are very attentive to the truth presented them. Native converts continue to go out into the region round about holding meetings, seven or eight such meetings being held every Sabbath. The medical work increases, and a large number of patients appear every day.

#### CHINA.

KANSUH.—From this immense province, with borders not definitely defined, yet estimated by Dr. Williams as containing 400,000 square miles (a territory six times as large as New England), a very interesting letter is given in *The Regions Beyond*. Mr. George Parker, a missionary of the China Inland Mission, has within a year traveled over three thousand miles in Northern Kansuh, persevering in his work during a severe winter, and selling ten thousand portions of Scripture in Chinese. He met many traders from other provinces of China, and from the interior of Asia, and he calls for missionaries for twelve stations; two in Inner Mongolia, two in Outer Mongolia, two in Kansuh proper, two in Outer Kansuh, three in Turkistan, and two in Sungaria. Most of these stations, he affirms, would be five hundred miles, or a month's journey apart. A note from Dr. Blodget, of Peking, speaks of this region as less known to the churches than Central Africa, and yet far more accessible. Mr. Parker says that, when he entered the province in 1876, there were no European Romish missionaries, but now they have at least seven stations. Three of their number were crossing the desert

on their way to Kuldja, and another party were going to the source of the Yellow River. Mr. Parker believes that Western Mongolia should receive the tidings of salvation through Kansuh. The following is his description of this extensive region:—

"The resident who superintends the Mongol tribes south of the desert resides at Ninghia. Two chieftains rule this extensive territory, one having his capital three days' journey west of Ninghia, across the mountains. A Chinese, or rather Manchu, princess is always given to this king of the Eluths. I have visited the place, and had an interview with the chief's brother. The second is king of the Artos, and rules the nomads within the great northern bend of the Yellow River. There is said to be also a resident at Shen-mu, in the north of Shensi, with the oversight of six chiefs. Ninghia is 400 miles from the capital.

"Ku-ku Lake province is under a resident at Sining. The most important border-town in Western Kansuh is, however, Hochau, which gives easy access to Lapelong, perhaps the most important trading-town within the Tibetan territory of Western Kansuh. Hochau is so wonderfully surrounded by various tribes, that if the door were shut that gives access to Outer Mongolia, Sungaria, and Turkestan, the races that inhabit those regions could all be evangelized in the remnants that are accessible from Hochau. One day east of Hochau is a large tribe of Mongols, who, 200 years ago, accepted the Moslem faith and retained their own lands, rather than flee westward or perish by the sword. They speak Chinese equally well with their mother-tongue. They are called Tu-reu (aborigines). Three days northwest, on the banks of the Yellow River, is a *Turkish* immigration called Sa-la (the Turks in Turkestan are called Chau-teo). The Sa-la are divided into eight tribes, but four Tibetan tribes joined them, making in all twelve, so that there are Tibetan Mohammedans as well as Mongols. Some of the Sa-la speak Tibetan and Chinese as well as their mother Turki. Three or four days southwest is Lapelong, the Tibetan frontier-town, so that three brethren, sent by the churches to three nations, could live in Hochau and acquire the tongues, and get converts for spreading the knowledge of salvation in Lassa, Yarkand, and Uliasutai."

#### COREA.

THE exclusiveness which has marked Corea for ages seems to be yielding with extraordinary rapidity. In May last the officers of the United States steamer *Trenton*, with members of the Korean Embassy, were most cordially received at Seoul, and a comfortable house in the city was placed at the disposal of the officers of the ship. The superintendent of the Japanese mission of the American Methodist church, Rev. Dr. Maclay, has recently made an exploring journey, arriving at Seoul on the twenty-fourth of June last. Dr. Maclay sent to the king a paper setting forth the desires and designs of Christian missionaries, and received in return a cordial acknowledgment, with a permit to open work *so long as it was Protestant*. The difference between Romish and Protestant missionaries is, happily, quite clear to the mind of this monarch. It certainly seems as if the "Hermit Nation," which has been so noted for its exclusiveness, may be classed among the nations open to the preaching of the gospel.

#### POLYNESIA.

TRANSFORMATION AT ANIWA. — The *London Standard* contains an account of the life-work of the Rev. John G. Paton, of the Scotch Presbyterian Mission in the New Hebrides. After speaking of the work which was accomplished on Tana, the following account is given of Aniwa, to which island Mr. Paton went without knowing a word of the language:—

"The natives were savages pure and simple — human flesh was the favorite food, and

there was not a shred of clothing in the island. Within eight years the entire population (though it should be stated that it only numbered three hundred) had gone over to Christianity. The people built for themselves a church and no fewer than seven schools, which the entire population, men, women, and children, have ever since attended daily. Within the last year they have themselves sent out seven native missionaries to another island. The white man was also of great use to the natives from a practical point of view. Previous to the arrival of Mr. Patton, no corn of any kind was grown in the New Hebrides. At every place at which he called in the *Dayspring*, as well as, of course, at Aniwa, Mr. Paton presented the natives with a little bag of maize, teaching them by signs how to plant it. The benefit likely to come from this was grasped with an eager intelligence, and in a few years the cultivation of maize extended through the entire group of islands. It has ever since been one of the most valuable articles of food, particularly at seasons when fruits are scarce and other means of sustenance difficult to get. It was odd how conversion to Christianity awakened in the savages an appreciation of what are supposed to be the advantages of civilization. In their natural state they spurned articles of clothing, and, with the notable exception of knives and axes, all the appliances used by the white man. With Christianity they took to the wearing of garments and the using of cooking-pots, and to any of the implements of labor, or, indeed, to anything else with which the missionary could supply them. The missionary, by the way, seems to have borne in mind the elements of political economy even out in the New Hebrides; hence he is always careful to state that, anxious not to pauperize the Aniwans, he only dispensed the articles at his disposal as payment for labor or other considerations, and took care to give away nothing in indiscriminate charity.

"The water-supply of Aniwa was the means of converting the people to Christianity, and this was brought about in a curious manner. The want of water was a terrible scourge when Mr. Paton arrived, and it at last occurred to him to sink a well in his own back garden, hoping at the level of the sea to get water. The people, never having seen a well in their lives, came to the conclusion that he must be quite mad, and imagining the world upside down, indeed, to think of digging for water into the dry earth. Every day they gathered round and watched him dig, though they were much too scared to help. At last the old chief spoke. 'You must be mad, Missi,' he said; 'rain comes from the clouds here; it does not rise up from the earth.' Day after day went by, but at last, at thirty feet deep, there were signs of a spring. Then the missionary told the savages that the next day they should see water. On the morrow, in fear and wonder, they came, and at thirty-two feet deep, lo! there was a spring of fresh water, which has ever since supplied the entire island. It was this which finally conquered the people. The chief gathered his people about him, and said: 'We thought the missi mad when he said he would go down to the earth and find rain; but he has wrought and prayed till Jehovah has given it him. Now, as there was water in the earth beneath, so do I believe there is a God in the skies above. And as the missi has removed the earth and we have seen the water, so do I feel that death will remove the mist which is before our eyes, and we shall see God. Bring out the idols, and let us destroy them.'"

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### Miscellany.

#### THE FAMILY PURSE.

THERE are homes, Christian homes, where the mother and children are never stewards of money. All that is purchased

for the home and for them as individuals is paid by the husband and father when the bills come in at the end of the month.

There is scarcely a woman living who

would not live more economically and give tenfold more for the Lord's work were she entrusted with money for so doing. There is not a child who should not be trained in the value and use and accountability of this gift. Try it, husbands and fathers. Let each member of the family be enabled to exercise the blessed privilege of giving. Let each one have the money in hand—an allowance, if that is the thing; and so prepare each one not only to meet the exigencies of life, but to learn early and always to discharge the solemn responsibility of stewards of the gifts of God.—*X. Y. Z., in The Advance.*

## BIBLIOGRAPHICAL.

*On Horseback in Cappadocia; or, A Missionary Tour*, together with some things which they saw who made it. By Rev. J. O. Barrows, late missionary of the A. B. C. F. M. to Turkey. Boston: Congregational Sunday-school and Publishing Society. Pp. 333. Price \$1.25.

May the number of such books as this be multiplied until they shall quite displace the weak and trashy volumes too often found in Sunday-school libraries. Mr. Barrows has given a clear and truthful picture of the people and of scenes in a land strange to us, but of which we ought to know more. The story will be found entertaining to others than children, and will furnish an excellent idea of everyday missionary work in Turkey.

*Beacon Lights for God's Mariners.* Compiled and Illustrated by Elizabeth N. Little. Boston: S. E. Cassino & Co.

An exquisite little volume, designed especially for those who are upon the sea, containing, together with a selection for each day of the month, some exquisite drawings of lighthouses and marine views illustrating the text. It was fitting that the first copy of this charming book, as it came from the press, should have been presented by the author to the captain and crew of the *Morning Star*, when the vessel was about to start for Micronesia.

*Manual of Biblical Geography: A Textbook on Bible History.* By Rev. J. L. Hurlburt, D.D., with an introduction by Rev. J. H. Vincent, D.D. Chicago: Rand, McNally & Co. Large quarto. pp. 158. Price, in cloth, \$4.50; boards, \$3.75.

A beautiful volume, and of great value to Sunday-school teachers and all Bible-students. It abounds in illustrations, while its maps, plans, and colored diagrams supply all that can be called for in a Biblical Atlas.

## BOOKS RECEIVED.

From the American Sabbath-school Union: *Honey Drops; A Lamp for the Feet; and Guide for Little Footsteps*; three attractive daily textbooks for children; also

*Good Words*: a book of questions for infant classes, upon the great truths of the Bible, answered in Bible words and in hymns.

Dr. Schaff's *Christian Catechism*, from the press of the same Society, is worthy of its honored author—a delightful setting forth of Christian doctrine.

## Notes for the Month.

## SPECIAL TOPIC FOR PRAYER.

With thanksgivings for the divine protection granted our missionaries in West Africa during recent perils, let earnest prayer be offered for a blessing upon those who have now returned to the interior, and that He in whose hands are the hearts of kings would open the way for the full re-establishment of the mission.

## ARRIVALS IN THE UNITED STATES.

October 12. At New York, Rev. W. M. Stover and wife, and Rev. W. E. Fay, of the West Central African Mission.

## DEPARTURES.

November 1. From Boston, Rev. Richard Winsor and wife, and Mrs. Maud Smith, returning to the Maratha Mission.

The *Morning Star* sailed, November 5, from Boston for Honolulu.

## MARRIAGE.

August 1. At Peking, by Rev. Chauncey Goodrich, Rev. Isaac Pierson to Miss Flora J. Hale; all of the North China Mission.

## ARRIVALS AT STATIONS.

- August —. At Ahmednagar, India, Rev. A. D. Bissell and wife.  
 September —. At Constantinople, Miss Ida W. Prime.  
 September 27. At Madura, Rev. G. T. Washburn and wife.  
 October 3. At Sivas, Turkey, Rev. Albert W. Hubbard and wife.  
 October 14. At Smyrna, Turkey, Rev. James W. Seelye.  
 October 20. At Prague, Austria, Rev. A. W. Clark and wife.  
 October 20. At Chihuahua, Rev. Alden B. Case and wife, to join the Northern Mexico Mission.

## DEATH.

- October 4. At Hilo, Sandwich Islands, Rev. David B. Lyman. (See page 508.)

## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The Foochow Mission since the French attack. (Page 515.)
2. A Moslem community in Shanse, China. (Page 517.)
3. A rain-procession, and the use of opium in China. (Page 516.)
4. The expulsion of the mission from Bailunda, West Africa. (Pages 509-514.)
5. Additional facts respecting the outlook for the West African Mission. (Page 504.)
6. The Kioto school, and the outlook in Japan. (Page 519.)
7. Northern Japan, "Theatre meeting," and a new church. (Page 519.)
8. Harriet Newell. (Pages 531-534.)

## Donations Received in October.

MAINE.		Strafford county.	
Cumberland county.		Dover, 1st Parish ch.	75 67
Gorham, 1st Cong. ch.	55 85		319 16
Lincoln and Sagadahoc counties.		Legacies. — Meriden, Henry Wells,	6 00
Bath, A friend (of wh. for running		interest by Mrs. Lucia Wells,	325 16
expenses <i>Morning Star</i> , 10), 50;			
Mrs. Eliza Bowker, 5,	55 00		
Newcastle, 2d Cong. ch.	61 00—116 00		
Oxford county.		VERMONT.	
Bethel, 1st Cong. ch.	13 00	Caledonia co. Conf. of Ch's. T. M.	
Penobscot county.		Howard, Tr.	
Bangor, Mary F. Duren, for running	20	St. Johnsbury, North Cong. ch., 2d;	
expenses of <i>Morning Star</i> ,		do., for salary of Mary W. Tyler,	393 50
Somerset county.		112.50,	
Skowhegan, Cong. ch. and so.	24 00	Chittenden county.	
Union Conf. of Churches.		Richmond, A friend,	10 00
Waterford, 1st Cong. ch.	3 00	Orleans county.	
Waldo county.		Westfield, Cong. ch. and so.	5 41
Searsport, A. D. Colcord,	3 00	Rutland county.	
Washington county.		Benson, Mrs. A. M. Howard,	10 00
Machias, Cong. ch. and so.	13 75	Brandon, Laura S. Bailey,	2 00
York county.		Rutland, Cong. ch. and so.	5 00—17 00
Elliot, Cong. ch. and so.	5 50	Washington county Aux. Soc. G. W.	
	234 30	Scott, Tr.	
		Waitsfield, Cong. ch. and so.	8 80
		Windham county Aux. Soc. H. H.	
		Thompson, Tr.	
		Brattleboro', Cen. Cong. ch.	22 05
		West Brattleboro', Cong. ch. and so.	13 88—35 94
		Windsor county.	
		Royalton, Cong. ch. and so.	20 00
		Springfield, Widow's mite,	24
		Windsor, Cong. ch. and so.	70 00—90 24
			360 89
		Legacies. — Westford, Chloe Osgood,	
		by Amasa Osgood, Ex'r,	200 00
			760 89
		MASSACHUSETTS.	
		Barnstable county.	
		West Haverhill, Mrs. Annie Collins,	2 00
		Berkshire county.	
		Monterey, Cong. ch. and so.	7 00



Peru, A friend,	5 00
Sheffield, Cong. ch. and so.	12 54—24 54
Bristol county.	
Attleboro', ad Cong. ch.	92 22
Berkley, Ladies' Cent. Soc.	13 25
Fall River, 3d Cong. ch.	26 50
West Taunton, Cong. ch. and so.	26 00—157 97
Brookfield Asso'n, William Hyde, Tr.	
Charlton, Cong. ch. and so.	35 25
Ware, East Cong. ch. (of wh. from Wm. Hyde, to const. SARAH G. HYDE and ELIZABETH H. HYDE, H. M., 200; and from J. A. Cummings, to const. ALFRED C. BURRILL, H. M., 100), to const. CHARLES C. HITCHCOCK, DANIEL W. AINSWORTH, and CALVIN HITCHCOCK, H. M., 1,086.21; 1st Cong. ch., 46.50,	1,132 71—1,167 96
Essex county.	
Andover, West Parish Juv. Miss. Soc. for E. C. Africa,	30 00
Essex county, North.	
Amesbury and Salisbury, Union Evan. ch.	6 07
Ipswich, 1st Cong. ch.	16 75—22 82
Marblehead, 1st Cong. ch.	61 00
Middleton, Cong. ch. and so.	22 80—82 80
Franklin co. Aux. Society. Albert M. Gleason, Tr.	
Greenfield, ad Cong. ch., 40-79; 1st Cong. ch., 10,	50 79
Hampden co. Aux. Society. Charles Marsh, Tr.	
Huntington, A friend,	3 00
Ludlow, Cong. ch. and so.	17 32
Monson, Cong. ch. and so.	23 29
Springfield, South Cong. ch., 75.08; do., A friend, 90; 1st Cong. ch., 73.14,	298 22
Tolland, Cong. ch. and so.	9 00
—, Ira Merritt,	5 00—254 83
Hampshire co. Aux. Society.	
Amherst, South Cong. ch.	14 50
Granby, Cong. ch. and so., 55; A friend, for Japan, 20,	75 00
Northampton, A. L. Williston, 525; "B," 25,	540 00—620 50
Middlesex county.	
Arlington, Cong. ch. and so.	50 00
Cambridgeport, Pilgrim ch., m. c.	10 21
Everett, Cong. ch. and so.	8 24
Hopkinton, Rev. J. E. Fullerton,	20 00
Lexington, Hancock ch.	17 50
Malden, 1st Cong. ch.	88 04
Natick, Cong. ch. and so.	50 00
Newton, Eliot ch.	200 00
Newton Centre, 1st Cong. ch.	123 84
Somerville, A friend,	2 00
South Sudbury, Union Evan. ch.	5 00
Stoughton, Cong. ch. and so.	19 08—593 91
Middlesex Union.	
Fitchburg, Calv. Cong. ch.	210 98
Groton, Cong. ch. and so.	85 30
Harvard, Cong. ch. and so.	26 00—222 28
Norfolk county.	
South Walpole, A friend,	1 10
South Weymouth, ad Cong. ch.	45 00
Wellesley, Cong. ch. and so.	155 24
West Medford, Chris. Asso., by Dorcas Soc., for Rev. Mr. Winsor, 10; do., m. c., 9.61,	19 61—220 95
Old Colony Auxiliary.	
Fairhaven, 1st Cong. ch., 22.50; Sarah Pope, 10,	32 50
Plymouth county.	
Cohasset, Mrs. H. W. Leach (of wh. for running expenses <i>Morning Star</i> , 1),	8 00
Suffolk county.	
Boston, South Evang. ch. (W. Roxbury), 106.14; Immanuel ch., 100; Pilgrim ch., 50; Shawmut ch., 11.50; Union ch., m. c., 6.73; Eliot ch., m. c., 11.55; Highland ch., 5.79; A friend, 2.62; A friend,	296 33

Worcester county, North.	
Athol, Evang. ch.	68 77
Gardner, 1st Cong. ch.	32 00
Hubbardston, Cong. ch. and so.	63 52
Winchendon, 1st Cong. ch. (of wh., m. c., 12.67),	57 02—221 31
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Worcester, Central ch.	194 18
Worcester co. South Conf. of Ch's.	
William R. Hill, Tr.	
Millbury, 2d Cong. ch., to const. GEORGE F. CHASE, H. M.	100 00
—, Collection at Conference,	22 07—122 07
Legacies. — Boston, Mrs. Charlotte A. Stimson, add'l,	4,334 74
Reading, Mary Hartshorn, by Benj. Rutherford, adm'r, in part,	27 87
	500 00—527 87

## RHODE ISLAND.

Peace Dale, Cong. ch. and so.	13 92
Providence, North Cong. ch.	36 26—50 18

## CONNECTICUT.

Fairfield county.	
Brideport, 1st Cong. ch.	433 05
Georgetown, Cong. ch. and so.	18 00
Ridgefield, 1st Cong. ch., m. c.	28 50—479 55
Hartford county. E. W. Parsons, Tr.	
Berlin, ad Cong. ch.	29 89
Bristol, Cong. ch. and so.	56 81
East Avon, Cong. ch. and so.	31 00
East Windsor, S. T. Russell,	10 00
Farmington, Cong. ch. and so. (quar. coll.),	50 42
Hartford, 1st Cong. ch., 962.57; Pearl-st Cong. ch., 200,	1,162 57
Marlboro', A friend,	10 00
Rocky Hill, Cong. ch. and so.	42 14—1,432 83
Litchfield co. G. C. Woodruff, Tr.	
Northfield, Cong. ch. and so.	56 26
Thomaston, Cong. ch. and so.	32 43
Winchester, Cong. ch. and so.	6 30—94 99
Middlesex co. E. C. Hungerford, Tr.	
Chester, Cong. ch. and so.	27 00
East Hampton, 1st Cong. ch.	20 25
Higganum, Cong. ch. and so.	18 00
Middletown, Cong. ch. and so. to const. REV. PETER M. SKYDER and JOHN N. CAMP, H. M.	210 79
Saybrook, Cong. ch. and so.	18 04
Westbrook, Elihu Chapman,	20 00—320 08
New Haven co. F. T. Jarman, Ag't.	
New Haven, United ch., m. c., 9.25; Centre ch., m. c., 6.45,	15 70
Wallingford, 1st Cong. ch.	30 10
Waterbury, Rev. C. Pyke,	2 00
Whitneyville, Cong. ch. and so.	71 00—118 80
New London co. L. A. Hyde and L. C. Learned, Trs.	
New London, Ch. of Christ, m. c., 39.13; ad Cong. ch., 16.56,	55 69
Norwich, Broadway ch., 164.10; 1st Cong. ch., 125,	289 10
Stonington, 1st Cong. ch.	12 14—356 93
Tolland county. E. C. Chapman, Tr.	
Columbia, Cong. ch. and so.	78 25
Mansfield, ad Cong. ch. (of wh. m. c., 2,17.08),	23 92—102 17

Legacies. — Brooklyn, Mrs. Mary J. Crosby, by Henry T. Crosby,	25 00
Hartford, Rev. Joel Hawes, D.D., by E. W. Parsons, add'l,	42 30
Stamford, Ira Bliss, by J. H. Crum, and H. S. Ely, trus., add'l,	2,420.73—2,497 03
	5,402 38

## NEW YORK.

Albany, Charles A. Beach,	25 00
Binghamton, A friend of missions,	200 00
Canaan Four Corners, Mrs. A. Barstow,	15 00

Clinton, Mrs. G. K. Eells, 10; Freddie N. Eells, deceased, for running expenses <i>Morning Star</i> , etc.	10 23
Danby, C. L. Vorhis,	3 00
Deansville, Cong. ch. and so.	15 06
Howard, Rev. Alvin Cooper,	10 00
Ithaca, 1st Cong. ch.	40 00
New Lebanon, A friend,	4 00
New York, S. T. Gordon,	250 00
Pompey, Mrs. Lucy Child,	10 00
South Salem, Elizabeth Beers,	2 00
West Bloomfield, Cong. ch. and so., 104.25; Thank-offering, 5,	102 25
Westport, Mrs. Mary Spencer,	10 00
Woodhaven, Cong. ch. Miss. Soc.	10 00—715 56
<i>Legacies.</i> —New York, Isabella Johnston, by Wm. Walker, Ex'r,	1,000 00
	1,715 56

## PENNSYLVANIA.

Miners, Welsh Cong. ch.	10 00
Philadelphia, "Dundee,"	50 00—60 00

## NEW JERSEY.

Englewood, Rev. C. A. S. Dwight,	25 00
Lakewood, Pres. ch.	10 60
Montclair, 1st Cong. ch.	244 10
Orange Valley, Cong. ch. (of wh., m. c., 23.90),	140 09
Summit, Central Pres. ch.	25 00—444 79

## ALABAMA.

Talladega, College ch.	5 00
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## LOUISIANA.

New Orleans, "S. Y. L."	6 00
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## OHIO.

Berea, 1st Cong. ch.	27 00
Centre Belpre, Cong. ch.	3 00
Charlestown, Cong. ch.	4 00
Columbus, Welsh Calv. Meth. ch., 13.23; An Eastwood member, 25,	38 23
Defiance, Frank M. Scott,	50 00
Edinburg, Cong. ch.	8 00
Four Corners, Cong. ch.	5 40
Freedom, Cong. ch.	90 50
Johnstonville, O. S. Eells,	4 00
Oberlin, Mrs. A. F. Johnston, 10;	20 00
J. B. T. Marsh, 10,	20 00
Olmstead, ad Cong. ch., for support of	
Rev. Charles Tenney, Shanse,	7 00
Ravenna, Cong. ch.	22 55
Tallmadge, Cong. ch.	70 87—286 55

## INDIANA.

Indianapolis, Mayflower ch.	50 00
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## ILLINOIS.

Abington, Cong. ch.	13 58
Chicago, New-Eng Cong. ch., 56.37;	
Plymouth Cong. ch., 33.46; Union-	
park Cong. ch., m. c., 11.13; Taber-	
nacle ch., Young People's Soc., 10;	
Lincoln-park Cong. ch., 5,	115 96
Payson, J. K. Scarborough, 200; Mrs.	
J. K. Scarborough, 10,	210 00
Plainfield, Cong. ch.	4 00
Prospect Park, Cong. ch.	19 00
Shabbona, 1st Cong. ch.	47 06—409 60

## KENTUCKY.

Newport, Cong. ch.	25 00
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## MISSOURI.

Brookfield, O. Knudson,	10 00
Canton, Mrs. W. Schrader,	5 00—15 00

## MICHIGAN.

Detroit, Fort Wayne Cong. ch.	25 00
Hudson, Cong. ch.	14 14
Northport, 1st Cong. ch.	5 50
Salem, 1st Cong. ch.	25 00
Summit, Cong. ch.	6 25—75 89

## WISCONSIN.

Brodhead, Cong. ch.	11 61
Grand Rapids, Cong. ch.	11 00
Menomonie, 1st Cong. ch.	38 73
Milwaukee, Grand-ave. Cong. ch.	42 86—103 80

## IOWA.

Belmond, Rev. J. D. Sands,	1 00
Chester Centre, Cong. ch.	30 00
Danville, L. W. Mix,	5 00
Des Moines, Plymouth Cong. ch., m. c.	25 00
Downey, Thank-offering,	20 00
Green Mountain, Cong. ch.	4 00
Hawarden, Cong. ch.	2 16
Iowa City, Old Man's Creek Cong. ch.	25 00
Lansing Ridge, Ger. Cong. ch.	6 30
Lyons, 1st Cong. ch.	30 60
Montour, George Blake,	70 00
Seneca, Mrs. S. A. Littlefield,	10 00—169 06
<i>Legacies.</i> —Des Moines, Mrs. Harriet L. Rollins, by H. L. Whitman, Ex'r,	450 00
	619 06

## MINNESOTA.

Marshall, Cong. ch.	17 10
Minneapolis, Plymouth ch., 36.58; 1st Cong. ch., 12.85; Pilgrim Cong. ch., 2.65,	52 09
Ortonville, Cong. ch.	8 80
Owatonna, 1st Cong. ch.	25 08
Pelican Rapids, Cong. ch.	5 00
Plainview, Rev. Henry Willard,	100 00—209 07

## KANSAS.

Burlington, Cong. ch.	31 00
Emporia, 1st Cong. ch.	91 77
Geneva, Cong. ch.	2 25
Highland, Cong. ch.	11 20
Mount Hope, Union Cong. ch.	1 55
Stockton, Cong. ch.	2 50—140 27

## NEBRASKA.

Aurora, Cong. ch.	3 90
Exeter, 1st Cong. ch.	9 15
Newland, Cong. ch.	5 21
Summit, Cong. ch.	10 00
Ulysses, Cong. ch.	17 16—45 09

## CALIFORNIA.

Sacramento, 1st Cong. ch.	28 94
Santa Cruz, 1st Cong. ch.	10 00—38 94

## COLORADO.

West Denver, Cong. ch.	15 08
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## DAKOTA TERRITORY.

Elk Point, Cong. ch.	10 00
Howard, Cong. ch., m. c.	1 17—11 17

## DOMINION OF CANADA.

Province of Ontario.	
Maxville, Women's Miss. Soc'y, 30.90; Cheerful Givers Miss. Band, 49.72,	80 62
St. Elmo, Mrs. Sinclair's Miss. Band, 17.08; A young girl, 2.30,	19 38—100 00
Province of Quebec.	
Granby, Cong. ch.	10 75
Montreal, Union Pres. ch.	400 00
Sherbrooke, Cong. ch., 13.40; T. S. Morey, 5; Mrs. Hurd, 5,	23 40—434 15

## FOREIGN LANDS AND MISSIONARY STATIONS.

Bulgaria, Samokov ch., for China,

22 00

## MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS.

Miss Emma Carruth, Boston, *Treasurer*.For traveling expenses of Miss  
Childs, from Aintab to Constanti-  
nople, ps. 2,106,

92 77

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,  
*Treasurer*.

15,710 00

FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

Mrs. R. E. Cole, Oakland, California,  
*Treasurer*.

3,327 60

also acknowledged in July *Herald* from  
Hawaiian Woman's Board of Missions  
should have been from the Missionary  
Gleaners' Society, of Honolulu.)

## MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Cong. Sab. sch., 9.67;

Brewer, 1st Cong. Sab. sch., 15,

24 67

NEW HAMPSHIRE.—Lyndeboro', Cong. Sab.

sch., 5; Temple, Cong. Sab. sch., 18.70,

23 70

MASSACHUSETTS.—Lakeville and Taunton,  
Precinct Sab. sch., 7.85; Monson, Cong.  
Sab. sch., 19.94; Springfield, Olivet Sab.  
sch., 20.32; do., for Harpoot School, 19.57;  
Warwick, Cong. Sab. sch., 7.50; Westfield,  
ad Cong. Sab. sch., 19.12,

94 30

CONNECTICUT.—Colchester, Cong. Sab. sch.,  
3.50; East Avon, Cong. Sab. sch., 2; Mil-  
ford, Plymouth Cong. Sab. sch., 12.93; Put-  
nam, Cong. Sab. sch., 31.12,

55 55

OHIO.—Cuyahoga Falls, 1st Cong. Sab. sch.,  
9.07; Freedom, Cong. Sab. sch., 5; Tall-  
madge, Cong. Sab. sch., 25.35,

39 48

ILLINOIS.—Cong. Sab. sch., 7.62; Lake View,  
Cong. Sab. sch., 8.14; Polo, Independent  
Pres. Sab. sch., for work of Rev. C. F.

49 53

IOWA.—Highland, Cong. Sab. sch.

4 25

COLORADO.—West Denver, Cong. Sab. sch.

2 22

994 34

Donations received in October,

Legacies " "

31,204 28

4,680 90

35,885 18

Total from September 1, to October 31,  
1884: Donations, \$42,549.63; Lega-  
cies, \$9,149.08 = \$51,698.71.CONNECTICUT.—New Haven, Rev. S. W. Barnum, ten  
copies "Romanism As It Is," 35.00; —, One set  
Scott's Commentary, six vols., from a friend.CONTRIBUTIONS FOR A NEW MISSIONARY VESSEL—  
"THE MORNING STAR."

## MAINE.

Bangor, 1st Cong. Sab. sch., soc.;

Mary F. Duren, 25c,

75

Bristol, Cong. ch. and so,

9 50

Ellsworth, Cong. Sab. sch.

21 25

Farmington, Edith F. Gooch,

25

Gorham, Cong. Sab. sch., add'l,

7 50

Norridgewood, Cong. Sab. sch.

13 70

Sandy Point, Four friends,

1 00

Searsport, Two friends,

2 00

35 95

## NEW HAMPSHIRE.

Bedford, Pres. Sab. sch.

20 00

Bradford, Cong. Sab. sch.

70

Eppine, Cong. Sab. sch.

4 25

Haverhill, Cong. Sab. sch.

15 75

Langdon, Cong. Sab. sch.

2 25

Lyndeboro', Cong. Sab. sch.

6 75

Sullivan, A. C. Ellis and family,

2 00

31 70

## VERMONT.

Barnet, "Busy Bees,"

4 00

Brookfield, Cong. Sab. sch.

3 00

Burlington, 1st Calv. Cong. Sab. sch.

47 00

East Calais, Cong. Sab. sch.

3 00

Middlebury, W. H. Chapman,

5 00

Putney, Cong. Sab. sch., add'l,

25

Williston, Cong. Sab. sch.

6 25

68 54

## MASSACHUSETTS.

Acton, Cong. Sab. sch.

5 00

Auburndale, Cong. Sab. sch., 1.50;

11 50

C. E. Ranlett, 10,

5 00

Blackstone, Cong. Sab. sch.

Boston, Friends, through Capt. Bray,

30 60

17.10; A friend, 5; A friend, 4;

7 00

Friends, 2; A family of six, 1.50;

E. W. Swan, soc.; Anna S. Basford,

1 25

25c.; Sarah J. Whitcomb, 25c.

Boxford, Cong. Sab. sch., add'l,

Cambridge, Two children, 1; Edith F.

Mandell, 25c.

Chelsea, 3d Cong. Sab. sch., infant

class,

2 18

Chester, ad Cong. Sab. sch.

25

Concord, Cong. Sab. sch.

25

Fall River, Central Cong. Sab. sch.

25 00

Falmouth, 1st Cong. Sab. sch.

31 75

Franklin, Cong. Sab. sch., add'l,

50

Great Barrington, Cong. Sab. sch.

43 20

Hatfield, Cong. Sab. sch.

16 50

Lakeville and Taunton, Precinct Sab

sch., add'l,

3 00

Lawrence, South Cong. Sab. sch.

15 00

Leominster, Primary dep't of Orth.

Cong. Sab. sch.

5 10

Lowell, Infant dep't of 1st Cong. Sab.

sch., 8.25; A class in Cong. Sab.

sch., 5.50,

13 75

Maplewood, Cong. Sab. sch.

7 50

Marblehead, 1st Cong. Sab. sch.

3 50

Maynard, Cong. Sab. sch.

75

Newburyport, Cong. Sab. sch.

2 25

Norwood, Cong. Sab. sch.

7 24

Oakham, Cong. Sab. sch.

5 00

Orange, Blanche Livermore,

25

Pittsfield, 1st Cong. Sab. sch., 25; Mrs.

H. M. Heard, soc.

25 50

Provincetown, Five friends,

1 25

Royalston, Cong. Sab. sch.

6 00

Salem, Crombie's, Sab. sch., 12.50;

Tabernacle Sab. sch., 3,

15 50

Sandwich, Two children

2 25

Somerville, Franklin-st. Sab. sch.

South Deerfield, Samuel M. Staples,

deceased,

1 00

South Easton, Mrs. A. R. Dowden,

25

South Peabody, Four friends,

1 00

South Wellfleet, Five friends,

South Weymouth, ad Cong. Sab. sch.,

1 50

Miss Lovell's class, 2.50; Two

friends, 1,

3 50

Taunton, Gracie H. Root,

25

Wendell, Cong. Sab. sch.

3 59

Westfield, Two friends,

50

Worcester, W. H. Moulton, 1; Two

1 50

312 16

## CONNECTICUT.

Abington, Cong. Sab. sch.	3 00
Colchester, 1st Cong. Sab. sch.	11 75
Columbia, Cong. Sab. sch.	7 50
Goshen, Mrs. S. M. Wadhams,	1 00
Haddam, Cong. Sab. sch.	1 00
Hartford, Warburton Sab. sch., add'l,	12 70
Higganum, Two little boys in Cong. Sab. sch.	50
Lebanon, 1st Cong. Sab. sch., 16;	
Eunice Sexton, 25c.	16 25
Middlebury, Cong. ch. and Sab. sch.	17 75
New Haven, The "D. M. C."	26 50
Redding, Cong. Sab. sch.	13 00
South Killingly, Cong. Sab. sch., add'l,	25—110 70

## NEW YORK.

Brockport, Thomas Motley,	1 50
Catskill, John Doane,	9 50
Clinton, Freddie N. Eells, deceased,	25
East Syracuse, Pres. Sab. sch.	50
Gaines, Cong. Sab. sch., add'l,	3 10
Greene, Cong. Sab. sch.	17 29
Little Britain, Mrs. Wallace's class,	
in Cong. Sab. sch., add'l,	1 25
New York, Carmel ch.	8 00
Perry Centre, Cong. Sab. sch.	6 00
Pompey, Mrs. Lucy Child,	8 00
Sidney Plains, Cong. Sab. sch.	5 50
Walton, Infant class of Pine's Brook Sab. sch.	1 80
West Winfield, Cong. Sab. sch.	1 50
Wood Haven, Cong. Sab. sch.	6 00—63 59

## PENNSYLVANIA.

Bryn Mawr, Miss. Reading Circle,	1 00
Lansford, Rev. John Edwards,	1 00
Philadelphia, H. L. Duhring,	25—2 25

## NEW JERSEY.

Newark, Calvary Pres. ch. Mission Band,	15 00
Orange Valley, Montrose Sab. sch. class, proceeds of fair,	120 00—135 00

## MARYLAND.

Baltimore, 1st Cong. Sab. sch.	18 00
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## VIRGINIA.

Herndon, Cong. Sab. sch., add'l,	13 00
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## DISTRICT OF COLUMBIA.

Washington, 1st Cong. Sab. sch.	75 00
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## GEORGIA.

Midway, Ladies' Miss. Soc. of Cong. ch.	10 00
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## OHIO.

Andover, Friends,	2 75
Cincinnati, Mrs. S. L. Thomas,	25
Cleveland, Bohemian Sab. sch.	20 00
Columbus, Eastwood Cong. ch. and Sab. sch., 12.5c; Joseph F. Marsten,	
1: Alberta Diller, 25c.	15 50
East Mecca, Cong. Sab. sch.	3 85
Glenville, Mrs. J. A. Wilcox,	50
Gomer, Welsh Cong. Sab. sch.	9 70
Lyme, Cong. Sab. sch.	22 00
Marietta, 2d Cong. ch. and others,	1 55
North Bloomfield, Ezra D. Chase,	50
Paddy's Run, Cong. Sab. sch.	1 00
Wayne, Cong. Sab. sch., add'l,	2 00
West Williamsfield, Cong. Sab. sch.	5 35
Williamsfield Centre, Cong. Sab. sch.	3 25
Windham, Friends,	1 00—54 50

## INDIANA.

Terre Haute, Two children,	50
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## ILLINOIS.

Batavia, Mrs. Matilda Smith, deceased,	25
Chicago, Leavitt-st. Cong. Sab. sch., 21.50; South ch., soc.; Friends, soc.	22 50
La Grange, Cong. Sab. sch.	50
Paw Paw, Ind. Cong. ch.	3 50
Peoria, Plymouth Mission Sab. sch.	5 00
Rock Falls, Country Sab. sch.	3 00
Waverly, Cong. Sab. sch.	10 15—44 90

## MISSOURI.

Bevier, Friends,	2 75
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## MICHIGAN.

Detroit, Fort Wayne Cong. Sab. sch.	5 00
Hilliards, Charlie A. Shields,	25
Lawrence, Cong. Sab. sch.	1 50
Middleville, Cong. Sab. sch.	5 35
Richland, 1st Pres. Sab. sch.	5 00
Union City, Cong. Sab. sch.	20 00—37 10

## WISCONSIN.

Evansville, E. D. Weage,	5 00
Fulton, Cong. Sab. sch.	7 00
Rosendale, A. L. P. Loomis,	50
West Rosendale, Cong. Sab. sch.	4 00—16 50

## IOWA.

Clinton, 1st Cong. Sab. sch., add'l,	11 00
Dubuque, Mrs. C. S. Keller,	50
Oldfield, Mrs. Turner's class in Cong. Sab. sch.	1 50—13 00

## MINNESOTA.

Alexandria, Cong. Sab. sch.	3 65
Dodge Centre, Cong. Sab. sch., add'l,	1 50
Eik River, Union Sab. sch., add'l,	9 12—14 27

## KANSAS.

Burlington, Cong. Sab. sch.	6 80
Hiawatha, Cong. Sab. sch.	5 10
McPherson, Willing Gleaners,	5 00
Stockton, Cong. Sab. sch.	4 75—21 65

## NEBRASKA.

Camp Creek, Cong. Sab. sch., add'l,	50
Humboldt, Rosedale Sab. sch.	6 00
McCook, Mission Band,	10 00—16 50

## CALIFORNIA.

Mount Shasta, Cong. Sab. sch.	7 00
Oakland, 1st Cong. Sab. sch., 200;	
Market and Twenty-second streets Sab. sch., 29.50,	220 50
Sonoma, Cong. Sab. sch.	8 30—244 80

## DAKOTA TERRITORY.

Cooperstown, Miss. Band of 1st Cong. ch.	1 00
Oahe, Friends,	5 00—6 00

## INDIAN TERRITORY.

Caddo and Lehigh, Cong. ch's.	10 00
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## AFRICA.

Benguella, Frederick W. Walter,	5 00
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## BULGARIA.

—, Friends,	4 75
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## CHINA.

Tientain, Members of Rev. C. A. Stanley's ch.	8 00
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## TURKEY.

Marsovan, Pupils of the High School,	3 00
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Previously acknowledged,

1,453 81  
40,909 36  
41,963 17

## FOR YOUNG PEOPLE.

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HARRIET NEWELL.

ALL young American Christians in the early part of this century knew the name of Harriet Newell. A feeling of tender admiration and awe gathered about the memory of the girl who went out of a happy New-England home into the almost



HARRIET NEWELL.

unknown darkness of heathendom and laid down her life for the Lord Jesus when only twenty years old. She was born at Haverhill, Massachusetts, in 1793, sailed for India among our first missionaries in 1812, and died at the Isle of France the same year. A story soon told and yet a story without an end! That clear young voice rings on in the ears of this generation and its echoes will not cease.

"Our echoes roll from soul to soul,  
And grow forever and forever."

The Christians of Harriet Newell's day were roused by her example to give, to pray, and some of them to live and die, for the missionary work. Mothers named their little daughters for her, in the hope that they would walk in her steps, and, this very year, at least one "Harriet Newell" tells of the love of Christ on missionary ground.

It was in the year 1806 that Harriet Atwood (for this was her maiden name) began to think of living for Christ's service. She was then a gay girl of thirteen and a pupil at Bradford Academy, Massachusetts. After a three months' struggle with the love of the world and of self she gave her soul to the Saviour of sinners. She said: "My gay associates were renounced and the friends of Jesus became *my* dear friends. I have enjoyed greater happiness than tongue can describe. I have indeed been joyful in the house of prayer. Oh, the real bliss I have enjoyed! Such love to God, such a desire to glorify him, I never possessed before."

She did not immediately enter the church and begin Christian work. As a consequence, she lost her joy and drifted back into worldliness. It was not till 1809 that she was again aroused. Confessing that she had had no real happiness in the pursuit of worldly pleasure, she gave herself at the age of sixteen finally and publicly to the Lord, being received to the church in Haverhill. Two years after she was asked to go to India as the wife of Rev. Samuel Newell. It was a far more difficult question than it would be now. No American had ever gone on a mission to the heathen. The idea was considered absurd by most. Little was then known about the Hindus, except their degrading and cruel superstitions. The climate was unfavorable. No one could say that life would be safe. The voyage was long and letters must be infrequent. Harriet was a loving daughter, and she wrote at this time: "Never before did my dear mamma and brothers and sisters appear so dear to me. But God commands me. How can I ever pray for the promotion of the gospel among the heathen if I am unwilling to offer my little aid when such an opportunity is given? Willingly will I let go my eager grasp of the things of time and sense and flee to Jesus. Have I anything but an unfaithful and depraved heart to discourage me in this great undertaking? Here the Almighty God, the Maker of all worlds, the infinite Disposer of all events, has pledged his word for the safety of his believing children. The cause is good; the foundation is sure. Oh, could I be the instrument of bringing *one* degraded female to Jesus, how should I be repaid for every tear and every pain!"

Look at the pure face of this young Christian and then at the kind of people to whom she went. Should not mere philanthropy, to say nothing of religion, move a true heart to go to their rescue? Harriet Atwood was married to Mr. Newell, and they set sail from Salem, February 19, 1813, amid the prayers and blessings of multitudes. At that time she wrote to her mother: "I am tranquil and happy. The undertaking appears more noble than ever. Do not indulge one anxious thought relative to me. If you love your Harriet, mamma, commend her to God and the word of his grace, and then leave her." In the following June she wrote: "Rejoice with us, my dear, dear mother, in the goodness of our covenant God. After seeing nothing but sky and water for 114 days, we this



morning heard the joyful exclamation of 'Land ! land !' " The day before reaching Calcutta, she added : " I wish my own dear mother could be a partaker of our pleasures. . . . This is the most delightful *trial* I ever had." " Whenever you think of me, think I am happy and contented ; that I do not regret coming

WOMEN OF MADURA, INDIA.



here. I think I see you surrounded by your dear family, taking comfort in their society, and blessing God for one child to consecrate to the work of a mission."

The missionaries received a joyful welcome from Dr. Carey and the other English Baptists already at work in Calcutta. But their entrance was violently opposed by the British East India Company, which governed the country. The captain with whom they had come from America was even refused a clear-

ance from the port of Calcutta unless the missionaries would engage to leave India with him. They remained six weeks, receiving every kindness in the hospitable home of Dr. Carey, enjoying the climate and the beautiful scenery, and continuing in perfect health. Mrs. Newell wrote: "Much as I long for the society of my dear absent mother and dear brothers and sisters, I am not willing to return to them. Yes, I am positively unwilling to go to America unless I am confident that God has no work for me to do here. My heart gladdens at the thought of commencing, with my ever dear companion, the missionary work." Finding that the East India Company would allow them to go to the Isle of France, it was decided that the Newells should begin a mission there. They



TRAVELER'S BUNGALOW, INDIA.

heard that the English governor would favor it, and that there were "18,000 inhabitants ignorant of Jesus."

August 4, Mr. and Mrs. Newell sailed from Calcutta, and, after a long, stormy, and dangerous voyage, reached the Isle of France, early in November. The fatigue and exposure had, however, broken Mrs. Newell's health and she died of quick consumption three weeks after landing. She met her end with joy, talking through the whole of her sickness with great delight of death and the glory that was to follow. The doctor told her these were gloomy thoughts and she had better get rid of them. "On the contrary," said she, "they are cheering and joyful beyond what I can express." "Death is glorious, truly welcome. I have never regretted leaving my native land. . . . God has called me away . . . but I have had it in my heart to do what I can for the heathen." Thus was her victory won. "Comfort our dear mother," wrote her beloved husband to a brother in America. "Tell that dear woman that Harriet's bones have taken possession of the promised land, and rest in glorious hope of the final and universal triumph of Jesus over the gods of this world."

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